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ARTICLE I.

THE APPARITION AT ENDOR.

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There is a very marked and sad contrast between the condition and character of Saul, the first king of Israel, at the beginning of his long reign of forty years, and his condition and character at the close of it.

The opening, like the dawning of some cloudless and beautiful summer morning, was most hopeful and auspicious. Majestic in stature, wise in counsel, brave in spirit, pious at least in his inclinations and professions, admired and idolized by the people, chosen and designated miraculously by God Himself for the office, and inducted into it by Samuel, the nation's greatest and most venerated prophet, never did the reign of any monarch begin with more cheering tokens of honor to himself, of blessing to the people, and of glory to God, than did that of Saul.

But a woful and wonderful change came over all this bright beginning. An other and evil spirit soon took possession of the king's heart, and to the power of this evil spirit he gradually yielded himself until, at last, it completely mastered him. He became self-conceited, self-reliant, self-willed. He

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chafed under the faithful rebukes of Samuel; usurped the priestly functions of the prophet; daringly resolved on war without consulting God; became morose, gloomy, wretched; endeavored to murder David; slaughtered eighty-five of the Lord's priests; in a word gave himself up wholly to do evil, entirely forsook God, and God as a consequence, at last, also utterly forsook him. "Thou hast done foolishly," was the language of Samuel to him, "thou hast not kept the commandments of thy God; thou hast rebelled, and rebellion is as the sin of witchcraft, therefore, because thou hast rejected the word of the Lord, He also hath rejected thee." And this, at the time of the incident at Endor, was his condition. His reign was now drawing to a close. His sun was going down, but going down in gloom and darkness. The Philistines, as they often before had done, had invaded the land, and were encamped in the plain of Esdraelon, on the southern slope of the range of hills, called the hill of Moreh, near by the town of Shunem. On the opposite side of the plain towards the south on the rise of Mount Gilboa, very near where Gideon's camp had once been pitched against the Midianites, hard by the spring which, from the fear and trembling of Gideon's companions, had been called the spring of Harod, or "trembling," the army of Israel lay encamped. It was night—the night before the battle. Saul was distressed. He was filled with forebodings of disaster on the morrow. Looking down from the heights of Gilboa over the hosts of the Philistines covering the plain, he "was afraid," we read, "and his heart trembled exceedingly." And no wonder. He was left all alone in the great emergency. There was no one with whom he could take counsel, or from whom he could receive advice with regard to the conduct and result of the coming battle. In the language of Stanley: "The Spirit of the Lord which had roused him in former years, had now departed from him. There was now no harp of the Shepherd Psalmist to drive away the evil spirit. He inquired of the Lord in his distress, but the Lord answered him not. No vision was vouchsafed him, no intimation of the divine will by dream nor by the Urim and Thummin of the High Priest's breast-

plate, no consoling voice of the Prophet of God, for Samuel had long since gone to his rest in the grave. All these usual methods of receiving answers from God failed him now in the great emergency which was upon him. He had forsaken God, and God now had also forsaken him, and was deaf to all his cries for counsel and help."

Thus cut off from all divine response to his inquiries, he resolves in his distress, to seek for counsel and help through the forbidden means of necromancy. "Seek me," he said, "a woman that hath a familiar spirit," or according to the Hebrew "a woman a mistress of *Ob*," *i. e.* a woman who had some supposed spirit so under her control as that it would come at her call, even as the servants of a family come at the call of their master. The original Hebrew word here used means "*bottle*"—a *leathern bottle*—and the analogy seems to be that as a bottle supposes something contained within it, so the body of such a woman is supposed to have some personal presence or force within her, other than human. And this analogy, therefore, suggests the probability that ventriloquism was one of the arts by which such a sorceress practiced upon the credulity and superstition of the people; the pretense being that this other (apparent) voice is that of the spirit: the art of ventriloquism enabling them to produce sounds which seemed to come from a distance, or from the underworld, or from some pretended person in some other room or place. The Septuagint also, in harmony with this thought, here uses *εγγαστριμυθον*, a ventriloquist. It should also here be noticed that necromancy, or the holding intercourse with the spirits of the dead, whilst extensively practiced by the early heathen nations, and even by the Israelites themselves, was nevertheless most positively and repeatedly condemned and interdicted in the law of Moses, (Lev. 20 : 6, 27. Deut. 18 : 9, 12.) and is classed in the New Testament amongst "the works of the flesh," (Gal. 5 : 20.) "There shall not be found among you," said God, "any one that useth divination, or is an observer of times, or an enchanter, or a witch, or a charmer, or a counselor with familiar spirits, or a wizard, or a necromancer; for all that do these thing are an abomina-

tion unto the Lord." Again, "The soul that turneth after such as have familiar spirits, I will set my face against that soul, I will cast him off from his people." "The man or woman that hath a familiar spirit shall surely be put to death."

This act, therefore, of Saul in thus seeking counsel from one of this class, was an open and defiant sin against God, a flagrant transgression of the divine command not to consult familiar spirits. And it was utterly inconsistent, also, with his own past and better conduct; for Saul, in obedience to this divine command which he himself was now violating, had, we read, "put away those that had familiar spirits and the wizards out of the land," (1 Sam. 28 : 2). And the very fact that he had done so with terrible thoroughness, explains perhaps why he now commands his servants to seek him a *woman* that hath a familiar spirit; a woman and not a man, simply because the wizards, or male practitioners, being better known, had all been extirpated, whilst women, being more in privacy, some of them perhaps had escaped destruction and could still be found.

And this, also, was the case. A woman having a familiar spirit, just such an one as Saul had asked for, was soon found. She dwelt at Endor—or the Fountain of Dor—about seven miles from the camp of Israel, and directly beyond the encampment of the Philistines; so that Saul, in this midnight adventure, journeyed some fourteen miles, and had to pass, by a circuitous route, right over or around the ridge along which the Israelites lay, until he came to the hut or cave of the sorceress.

Who she was we do not know. Jewish tradition represents her as being the mother of Abner, one of Saul's generals, and her life, it is said, was spared because of this relationship; but all this, no doubt, is mere groundless Jewish speculation.

But to her, whoever she was, as to one who still held converse with the other world, came, in the dead of night, three unknown guests. They were Saul, and according to Jewish tradition, Abner and Amasa. The King, disguised so as to

be unknown by the woman, at once made known to her his wish. And what did he especially desire? Communion or conversation with the prophet Samuel. "And he said I pray thee divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee," (Sam. 28 : 8). And afterward, being assured of her safety, when she asked, "Whom shall I bring up unto thee?" Saul said, "Bring me up Samuel," (1 Sam. 28 : 11). A request, by the way, which is proof that men then not only believed in the future and separate existence of the soul after death, but also in its conscious activity in that separate state. Hearing this request, the woman at first refused. But receiving the king's solemn pledge that no harm should come to her from it, she consented. And here let it be noted that there is every probability that the woman knew, in a very short time, who Saul was. His extraordinary stature; the deference paid him, no doubt, by his attendants; the easy distance of the camp of Israel from Endor; the proposal to call up Samuel, the first prophet and magistrate of the nation, whom only one high in official position would dare thus to summon; and the very oath, pledging her protection; all these circumstances must have convinced her that the person before her was none other than Saul himself, notwithstanding her subsequent pretended surprise and question "why hast thou deceived me, for thou art Saul," (1 Sam. 28 : 12). And hence, especially if encouraged, as she probably was, by the gift also of a large fee, and assured of her safety, and prepared by her knowledge both of Samuel and Saul to execute her deceptive art successfully, she complies, says to the king, "Whom shall I bring up unto thee," *i. e.*, Whom shall I invoke from Sheol, Hades, the the invisible subterranean world, which, according to the popular ideas of the Hebrews, was the temporary abode of departed souls. Saul in reply said, "Bring me up Samuel." And at once she attempted to do as he bade her. Plying her incantations, and summoning forth from the spirit world, by her magical spells, the soul or spirit of the great prophet, immediately also that spirit, or some image or personation of it, appeared. The spectre or apparition, however, alarmed the

pythoness, and overwhelmed her with fear. "And when the the woman saw Samuel, she cried with a loud voice," and in her trepidation and confusion and fear, (not of Saul, but of this unexpected appearance from the other world, this seeming spirit of the great and majestic prophet himself) she turns to the king and asks, "Why hast thou deceived me—thou are Saul," (1 Sam. 28 : 12). And this astonishment when she first saw Samuel, or what at least seemed to her to be him, proves that she was an arrant impostor; that she never had called up any one from the spirit world, and had no power to do so, and had not in this instance expected to do so, but was a mere wicked pretender, making use of ventriloquism and kindred arts to make people believe that she possessed such power. Like all spiritualists, ancient and modern, who profess power to call up and commune with departed spirits, she was a liar and a fraud, cunningly and wickedly, and for her own advantage, availing herself of the credulity and superstition and wickedness of others.

But he said to her, "Be not afraid—what sawest thou?" "And the woman said unto Saul, I saw gods (a god, *i. e.*, a dignitary, a ruler, *Elohim*,) ascending out of the earth." And Saul said, "What form is he of? What is his appearance?" "And she said an old man cometh up,"—seen to be old from his white locks,—and he is covered with a mantle,—an outer tunic, longer than the common one, one worn only by persons of rank, and especially by persons engaged officially in the divine service, a prophetic or "sacerdotal mantle." And then, at once, from the description, thus given by the woman, of the apparition, Saul "perceived," *i. e.*, recognized, knew it to be Samuel. "And Saul perceived it to be Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, "Wherefore then dost thou ask of me, seeing

the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into hand of the Philistines; and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines," (1 Sam. 28: 14-19). Terrible words! No wonder that "then Saul fell straitway all along on the earth, and was sore afraid, because of the words of Samuel!" (1 Sam. 28: 20).

But, then was no time for delay. And hence, although exhausted by long abstinence, and overwhelmed with mental distress, and now driven to despair by what he had heard, with a sad depression of spirits which no words can express, the king bravely returned to the camp, marshalled his army, led them forth to the battle, and as the apparition at Endor had predicted, was, the next day, together with his sons, in the spirit world: "So Saul died, and his three sons, and his armor-bearer, and all his men that same day together," (1 Sam. 31: 6).

Having now rehearsed and expounded the successive incidents and circumstances in this narrative of Saul and the witch of Endor, we are prepared to ask, and also answer, several questions which vitally affect a correct understanding of the whole transaction.

1. *Was there here an actual apparition, or was it all merely the device of an artful sorceress?*

There are some considerations which furnish room to suppose that it was all a mere imposture or deception practiced by the woman. The very character of her profession, known to be, as it is, one of deception; the fact that she evidently knew who Saul was; her knowledge, also, of the appearance, dress, and manner of Samuel, whom she had herself perhaps seen, or often heard described, and whom, therefore, she could easily personate; her power as a ventriloquist, by which she

could imitate the voice of Samuel and represent it as speaking out of the ground, or from some distant room or part of the building; Saul's prostrate condition, bowed down to the earth during the pretended appearance and address of Samuel to him; his agitated and distressed state of mind unfitting him for the detection of the deception practiced upon him; all these facts, and others, have inclined some to the opinion that there was no apparition at all, and that the appearance of Samuel, and his address to Saul, were all the mere cunning pretence and trickery of the woman. But this opinion is probably erroneous. A careful view of the narrative, and of all the facts related, demand the admission that there was here an actual apparition. The fact, according to the narrative, that there was an appearance of something extraordinary, *before* the woman began her incantations; the fact that she herself was surprised and terror-stricken at the appearance; the fact that it is distinctly asserted that Saul saw the appearance and perceived that it was Samuel, and spoke to it, and was spoken to by it; and the fact that the tenor of the entire passage indicates and assumes that there was an actual or real appearance; all these facts compel the belief that this, also, was actually the case. And hence we answer the first question by saying: There was here an actual or real apparition.

2. *Assuming that there was thus really an apparition, by whom was it produced or called up?*

In reply to this question it may be said, *first*, that it was *not* called up by the necromantic power or art of the woman. This is evident from the fact of the woman's own manifest surprise and amazement at the apparition; the fact of its appearance before she had ever, so far as we are told, tried to summon it; and the fact that it is, in the nature of the case, impossible to suppose that God would accord to any one the power to do what in His word He expressly condemns as sin, and forbids being done; nor can any one have this power without divinely receiving it. The woman then did not call up this apparition.

Nor, *secondly*, did God Himself, we think, call it up. Many

suppose that God here actually did re-invest the soul of Samuel with some kind of corporeal covering resembling his former body, and, in order to make an impressive utterance of his will to Saul, did really and literally send the prophet thus to him. Now, no one will deny that if God saw fit to do so, He had the power thus to clothe the spirit of Samuel with some kind of temporary and visible form and voice, and thus send it back again to earth on such a mission. But we do not believe that He did here do so. And we doubt His having done so, first, because if He did, then is this a solitary instance in which God permitted the dead to reappear to the living for the purpose of confirming truths previously revealed. And then, also, secondly, would God here have, at least seemingly, countenanced the falsehood, that men and women can call up the dead and commune with them; because, on the supposition that He did thus cause Samuel here to appear, the fact that He did, at this time and place, and under the circumstances then and there existing, do so, would evidently be an indirect, and yet strong endorsement of the pretensions which the witch of Endor made, and of the claims which necromancers and spiritualists now put forth; an endorsement of the very thing which in His word He most emphatically forbids and threatens with punishment. And then, thirdly, there is no reason, from the language of the apparition, to suppose that God did here really send Samuel to Saul, because there was nothing said to Samuel which he had not already been often told, or which was of sufficient necessity or importance to demand thus a special messenger from the spirit world. In other words the character of the revelation made does not justify the supposition that a divinely sent messenger made it. God then, we think, did not here call up this apparition.

But now, if neither the *woman*, by her incantations, here called up or produced this apparition, nor did *God* by His direct and sovereign power over the spirits of the dead do so, then *who did?* By whom *was* this apparition of the dead prophet there, at the hour of midnight, and in that

dark abode of that weird and wicked witch of Endor, and at the request of that depraved and God-rejected King of Israel, by whom was it brought up? We answer, "*by the devil!*" And hence this apparition was not the spirit of Samuel at all, but was merely a Satanic personation—a mere counterfeit-likeness of the great prophet—an apparition, yet a fictitious one! And we adopt this view of the case for the following reasons:

(1) Because since, for the reasons given, neither the woman nor God called up the apparition, the devil alone could have done it; and since he could not possibly call up the real Samuel, what he did present was a counterfeit likeness merely of the real one.

(2) Because there is nothing in the narrative which positively and absolutely contradicts this theory.

(3) Because it is in thorough harmony with God's method of dealing with those who, like Saul and this bad woman of Endor, give themselves up to sin. God, in consequence, and as a just retribution, gives them up; He allows Satan power to deceive them, and to deceive each other, so that they will believe lies, that they all may be damned!

(4) Because the narrative itself, or language rather, uttered here by this apparition, receives, it seems to us, a much more harmonious and striking significance, on the assumption that the speaker is *Satan*, by divine permission, *personating* Samuel, than it can possibly have upon any other theory. The spectre, *e. g.* personating Samuel, asks "Why hast thou disquieted me to bring me up?" But as Matthew Henry says, "it is not in the power of witches to disturb the rest of good men nor would the true Samuel have acknowledged such power in magical arts." Again, when Saul makes his complaint, and tells how God has forsaken him, *had* it been the true Samuel to whom he was speaking, the prophet would have bid him, no doubt, repent and pray for forgiveness; but instead of that the spectre represents his case as utterly hopeless, and says just what was calculated to drive Saul to despair, and to discourage him from all thought of appeal for pardon, and thus make sure of his final and eternal ruin.

How like the devil, then, to have spoken to Saul at that time, just in that way! And how probable that he here dealt with Saul, just as he long afterward dealt with Judas; first tempting him, and then tormenting him; first persuade him to sin, and then persuade or drive him to suicide!

(5) And still one other reason for the adoption of this view is, because it is the view which has commended itself to a large number of the most spiritual and judicious, as well as learned commentators. Bishops Patrick, Willet, Poole, Henry, Brown, and many other commentators, especially among the Germans, adopt the theory that the apparition here presented, was a counterfeit representation merely of Samuel, and that it was produced by Satan, under divine permission, as a just retribution and deeper delusion, leading him on to darkness and death; an awful moral penalty inflicted upon one who had once enjoyed much light and many privileges, but had despised and rejected them all, and yielded himself up, more and more, to the influence and power of Satan, until now God, also, had utterly withdrawn Himself from him, and completely given him up as the wretched prey of the great enemy and destroyer of his soul.

(6) And there is still one other reason which inclines us to this view of the narrative before us, viz. that it is in entire keeping with, and explains, and exhibits the super-human, or the spiritual factor in all our modern Spiritualism. Admit the satanic agency, which we have claimed as the super-human factor in this case of spiritualism, here at Endor, and you have, we believe, the key which will explain all the superhuman power or agency really possessed by modern necromancers, or exercised by modern spiritualists. Our modern spiritualism, claiming to call up the dead, and hold communion with them, is, we are satisfied, of *the devil*! The devil counterfeits or personates the dead, and thus deludes those who seek communion with them, into the belief that they actually do also commune with them. For by a physiological law of our being, and by an established principle of His moral government over men, God, as a righteous retribution for turning away from the truth, as revealed in His word,

delivers men unto satan, to be blinded, and deceived, and finally damned. The Holy Spirit gradually withdraws His suggestions and guidance from them. Conscience sinks down into silence and sleep. The moral sensibilities become blunted and seared. Reason becomes perverted. The judgment comes under the sway of the passions. The soul's capacity to make moral distinctions and discernments gradually fades out and ceases. Rejecting the light, it at last loses the power to receive the light. Despising the truth, it at last, by a singular distortion of his faculties, believes and accepts even the grossest errors as truth. As even a heathen poet, centuries ago, observes :

"Fas atque nefas, exiguo fine, libidinum
Discernunt avidi."—HORACE.

Or, as an inspired prophet, long before Horace wrote his mellifluous verses, expressed it, men by persistent disobedience to the light, as God gives it to them, at length come into that state of utter mental and moral perversion when they will call evil good, and good evil, when they will put darkness for light and light for darkness, and when they will put bitter for sweet and sweet for bitter. (Isaiah 5 : 20).

And all this, according to scripture, is simply a just divine retribution for men's deliberate rejection of the truth and preference of error. God simply gives them up, without restraint, to the power of the evil one, whose lies they prefer to his pure and immutable truths. "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Wherefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand," (Matt. 13 : 12, 13). "And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see might be made blind," (John 9 : 39). "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of

God, should shine unto them," (2 Cor. 4 : 3, 4). "The mystery of iniquity doth already work : only he who now letteth, will let until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie : that they all might be damned who believed not the truth, but had pleasure in unrighteousness," (2 Thess. 2 : 7—12).

ARTICLE II.

THE ETHIOPIC BOOK OF BARUCH.

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INTRODUCTION.

Ethiopic literature is a field comparatively uncultivated in America. The relative unimportance of Abyssinia, socially and politically considered, the semi-barbarism of a narrow-minded treacherous people, hidden among high and almost inaccessible mountains, their suspicious reception of all who come near the "Land of the Queen of Sheba," together with the conviction that such a nation could not produce a literature worth mentioning—all this has had the effect of checking our interest in this people. If to this we add, that the literary monuments produced during a more civilized period of Ethiopic history, and taken by travelers and soldiers to Europe, are still hidden in manuscript-form and scattered among the libraries of England, Germany, and France, it will not surprise us that Ethiopic scholars in our country should be rather rare. Even in Europe, where access to famous libraries and good Ethiopic MSS. is comparatively easy, the literature of this old Christian country has not awakened the interest of theologians as other discoveries bearing less di-

rectly on theology have done. The cuneiform-inscriptions of Babylon and Nineveh have attracted more wise heads in the theological world than has the literature of a nation which was among the first to embrace the religion of Christ.

Before the time of the Reformation nobody thought of paying any attention to the language of Ethiopia, but about the middle of the sixteenth century an edition of the New Testament in this language was published in Rome, by the Abyssinian Tesfa-Zion, (*i. e.*, hope of Zion). This created some excitement, and induced a few, mainly Germans, scholars to attempt to master the intricacies of this language. The interest, however, soon subsided, till it was thoroughly revived again by Job Ludolf between 1659 and 1710. Ludolf, having enjoyed the instruction of a native Bishop of Abyssinia, Gregorius by name, expelled from his country for sympathizing with Rome, published his "*Lexicon Æthiopico-latino*" in 1661. A second edition, much improved, was issued 1702. His grammar was the first attempt at a systematic analysis of the language, and his "*Historia Æthiopica*," together with the complete "*Commentarius in Hist. Æthop.*" is a perfect thesaurus of valuable information concerning this country. No one attempted to follow in the path of Ludolf for two centuries. Here and there indeed a small text, or an insignificant treatise on some specific grammatical point was published, but on the whole, Ludolf remained the sole authority in this species of learning until about thirty-five years ago, when Dr. Dillman, now Prof. in Berlin, determined to make Ethiopic a specialty. He first aroused an interest in this tongue by the publication of some translations (such as *Henoeh* and *Liber Jubilæorum*.) and then, proceeding from the philosophical basis of a comparative semitic philology, published a thorough and masterly grammar, "*Grammatik der Æthiopischen Sprache*" 1857. After having edited quite a number of Ethiopic texts, among which the "*Oetateuchus Æthiopicus*," the "*Chrestomathia Æthiopica*," and the "*Liber Henoeh*," are the most important, he, in 1866, gave to the learned world that work of astonishing erudition and patient labor, the "*Lexicon Linguae Æthiopicae, cum Indice Latino*." He

has through his labors placed the study of Ethiopic on an equally certain and philosophical footing as the other semitic languages, and consequently the number of those who are devoting their attention to this language is daily increasing.

The literature of Ethiopia is *καὶ ἑξοχὴν* a theological one, embracing chiefly works translated from the nations which were religiously associated with the Abyssinians. These foreign nations were first the Byzantine-Greeks, either directly or indirectly through the Copts, and then, after the rise of the religion of the Koran, the Arabs. Of course, the greater part of their literature has been translated from the Greek, not only on account of the affinity of religion, both being Christians, but also because the Arabic conquest is contemporaneous with the "beginning of the end" of Abyssinian literary glory. The language had to undergo the process of gradual decay. Subjection to a foreign power of a strange religion, crippled the political and religious energies of the people, until now their condition is a mockery of the greatness they once enjoyed, and their dialects, the Amharic and Tigré, are but a sorrowful reflection of the once noble tongue a noble race spoke. True, the Bible is still read in their churches in the same tongue in which the congregations heard it fifteen hundred years ago—but neither priest nor layman can understand it. It is the old sacred tongue, just as Latin is to the Roman Catholics.

The Bible, as the noblest and best specimen of Ethiopic translations, naturally attracts our attention first, especially as our Book of Baruch is considered a part of the sacred codex and has canonical authority. The version used in Abyssinia has not been made from the original Hebrew, although a sister-tongue of the Ethiopic, but from the Septuagint. About the time of the conversion of the Abyssinians to Christianity, the authority of the Septuagint, mainly through the ignorance of Hebrew among the church-fathers, stood very high. It was even regarded as inspired by many of the early fathers of the Church, *e. g.* by Justin the Martyr, "*Cohortatio ad Græcos.*" Consequently it is not a matter at all surprising that there was no hesitancy about translating the

word of God from another translation.* The translation has not been made by *one* person, nor is it from a Greek text exactly like our Septuagint. It is possible, and even probable, that *some* of the translators understood Hebrew, and used it in portions of the work. Although the Ethiopians were a highly religious people, and ecclesiastical authority stood higher than political, they apparently had no very definite idea of what inspiration was, and therefore, led on by the ascetic propensities of their nature, they received into their canon quite a number of books which were never accepted by the Greek Church. By this process the Abyssinian Church gradually obtained a canon of eighty one books, from which fact, too, they at the present time call the Bible "Samanja hade," *i. e.* eighty-one (books). Not *all* the Ethiopic MSS. of the Bible contain these eighty-one books; there are in all seventy-three books which have obtained canonical authority in *all* the churches of that country. Of these, forty-six belong to the Old, and twenty-seven to the New Testament. The Old Testament is divided into four "tomes," as follows: 1st, called the Orah (*i. e.* law) or the Octateuchus, embracing the Pentateuch, Joshua, Judges, Ruth; 2d, the Kings, *i. e.* two books of Samuel and two of Kings, called the four books of the kings in the LXX, the two books of Chronicles, two books of Ezra, (*i. e.* Nehemiah and Ezra), Tobit, Judith, Esther, Job, Psalms; 3d, called Solomon, embracing Proverbs, the so-called Makbeb, *i. e. concio* or congregation, the Song of Songs, the Wisdom of Solomon, and a book called Sirak (Ecclesiasticus, or Ecclesiastes); 4th, Prophets, embracing Isaiah, Jeremiah, and the Lamentations, Baruch, Ezekiel, Daniel, Hosea, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. As appendices are added the two books of Maccabees. The New Testament, like the Old, is divided into four parts, and has an Appendix.

*Even the mistakes of the LXX are rendered literally. I remember, years ago, in reading a MS. translation of one of the minor prophets the senseless translation of ⲙⲏⲗ by bread (mistaking it for ⲙⲏⲗ) was soberly imitated by the Ethiop. translator.

Part I. is called "The Gospel," and embraces Matthew, Mark, Luke, and John. Part II. contains only the Acts. Part III. called Paul, embraces Romans, two Corinthians, Galatians, Ephesians, Philippians, Colossians, two to the Thessalonians, two to Timothy, Titus, Philemon, Hebrews. Part IV. is called "The Apostle," and contains James, two of Peter, three of John and Jude. The Appendix is termed: "The vision of John." To these are annexed under the title of Synodos, the apostolic constitutions or canons divided into eight parts, thus completing the Ethiopic Bible with 81 books.

To the book of Jeremiah are usually appended, besides the Baruch of the LXX., which there and here forms a separate book, four smaller books as follows: 1st, Lamentations; 2nd, an apocryphal letter of Jeremiah, according to the LXX.; 3d, the fragment of a prophecy, the basis of Matth. 27 : 9, a very small thing of only a few lines; and 4th the Baruch, of which we give a translation. There are then *two* Baruchs in the Abyssinian Church having canonical authority, the one translated from the LXX., and the one before us. We can therefore also easily understand why it is called "*the remainder of the words of Baruch*," as an addition or supplement to the original book which did not enter into historical details sufficiently for a wonder-loving generation. The original writer was not an Ethiopian but a Greek, and so our book, like all the noblest specimens of Ethiopic literature, is a translation. It will be unnecessary to prove this, as this is clear at first glance to every one acquainted with Ethiopic literature and language. However, a part of the title and probably a part of the book (the portion referring to Abemelech) is a work of the translator. A member of the Jewish or of the Greek Christian Church would never attempt to gain canonical authority for a book of this kind; the translator, well knowing that it did not enjoy such authority among the Greeks, took into consideration the natural propensities of his countrymen, and their appreciation of anything that was wonderful or marvelous, and therefore added to the title

"which is not apocryphal," and so what was impossible in the Greek Church, became possible in the Ethiopic. That the portion referring to Abemelech is a work of the translator, appears probable from the fact that that portion is peculiar to this book, while nearly all the others are found in other apocryphal works written during the time of Israel's longing for a Messiah, when the word of God was so often deemed insufficient, and its "*lacunae*" were filled out by the ingenious thoughts of pious souls, who thought it no harm "*ad maiorem Dei gloriam*," to perpetrate a "*pia fraus*." Such fables are found, *e. g.*, in the Maccabees, in the apocryphal Baruch, in the Syriac literature, in the Assenci Isaïæ, &c., &c. Some parts, *e. g.* the putting away of strange wives are simply embellishments of biblical accounts.

The whole book is, of course, without any historical value whatever, and can be relied on only as far as it can be controlled by trust-worthy testimony. Its value consists in its bringing before our eyes vividly a specimen of a kind of literature, that flourished so abundantly from about two centuries before Christ, down to three or four after Him—viz., an apocryphal literature growing out of an unnatural and unhealthy craving after the marvelous and supernatural. Just the precise period when this Baruch was written cannot be decided. If Jeremiah's prophecy concerning the sonship of Christ, is to be looked upon as a later addition, as a *post eventum* prophecy, possibly as a work of the translator, then it may as a whole be looked upon as a production of a Jewish writer; if, however, that prediction was put there by the original composer, then this Baruch must have been written *after* Christ. In the pre-Christian apocryphal literature, there are indeed many allusions to the coming Messiah, but none so plain as this. This part is undoubtedly the work of a Christian, who *knew* of Christ as the Son of God, not of a Jew, who *expected* a Messiah according to the ideas prevalent during the years immediately preceding Christ's birth. The theological contents are thus, on account of the uncertain historical basis, of very little value. The whole production has a value, only as the exponent of a certain age, and its re-

ception into the Abyssinian canon, speaks volumes for the peculiarities of that people.

This Baruch is no longer retained in Greek, not even in a fragmentary form. In its Ethiopic dress it is found in all biblical MSS. Dillmann, who published it for the first time in his "*Chrestomathia Æthiopica*, p. 1—15 used three MSS. There is no division into chapters or verses.* The division into nine parts, adopted in this translation, is the same that Praetorius, in his German rendering in Hilgenfeld's *Zeitschrift*, 1872, p. 231, used. It was made by him according to the sense of the context. The Ethiopic text has not been preserved in its integrity, consequently there are quite a number of passages which necessarily must receive a doubtful translation.

[TRANSLATION.]

THE REMAINDER OF THE WORDS OF BARUCH (WHICH ARE NOT APOCRYPHAL) CONCERNING THE TIME OF THE CAPTIVITY AT BABYLON.†

I. And it came to pass when the king of the Chaldees took captive the children of Israel, God spoke to Jeremiah and said to him: Jeremiah, my chosen-one, arise and depart from this city, thou and Baruch, for I am about to destroy it on account of the multitude of the sins of those who live in it; for thy prayer is, Like a strong pillar in the midst of the city, and like a fence of adamant around it.‡ Therefore

* This is a good old Ethiopic style of doing things. Only the best translations, such as of the Bible and Henoch have any marks of division, and there they are often an insult to the connection.

† This decidedly apocryphal book is found now only in the Ethiopic as a translation from the Greek. In the Abyssinian Church it is affixed to the book of Jeremiah and has canonical authority. It is called the "*Remainder of the Words of Baruch*," because it is the last of the five appendices of Jeremiah. It was published for the first time by Prof. Dillman, then in Giessen, in the year 1866. A German translation is to be found in Hilgenfeld's "*Zeitschrift*" for 1872, p. 231 ff., made by Praetorius of Berlin. Cf. Herzog's *Realencyclopædie*. Vol. XII., p. 314.

‡ Cf. Jer. 1 : 18 and 15 : 20.

arise ye, and go and depart, before the host of the Chaldees comes and surrounds the city. Then spoke Jeremiah saying: I beg of Thee, my Lord, command Thy servant that he may speak before Thee; and God said to him: Speak, my chosen-one, Jeremiah. Then spoke Jeremiah saying: O Lord, Thou who rulest all things, wilt Thou turn [this chosen city over into the hands of the Chaldees, that the king may boast with his people saying: I have overcome that city of God! Far be it, O Lord! If it be Thy will, destroy it with *Thine own* hands. And the Lord said to Jeremiah: My chosen-one, arise thou, and depart, thou and Baruch, for I am about to destroy it on account of the sins of those who live in it. Neither the king nor his host will be able to enter the city unless *I* go before them and open its gates. Arise, therefore, and go to Baruch and announce to him these words. And arising in the sixth hour of the night, behold I will appear to you in the gate of the city. If *I* do not go before in the destruction of the city, they will not be able to enter it. And having said this, the Lord departed from Jeremiah.

II. And Jeremiah then rent his garments and strewed ashes on his head, and went into the temple. And Baruch, seeing Jeremiah with his head covered with ashes, and his garments rent, cried with a loud voice, saying: My father Jeremiah, what aileth thee; and what kind of sin have the people committed? For when the people sinned, Jeremiah mourned and strewed ashes over his head, and prayed for the people that the sin of the people should be forgiven. And Baruch asked him, saying: My father Jeremiah, what aileth thee, and what aileth the people? Then Jeremiah said to him: See to it that we do not rend our garments, but that we rend our hearts,* and that we do not pour water into the pools, that verily we may weep until we fill them with tears; for from now on He will not pity this people. And Baruch said: My father Jeremiah, what aileth thee? And Jeremiah said to him: God has given this city over into the hands of the king of the Chaldees, that he may wickedly lead the peo-

*Cf. Joel II. 13.

ple into captivity. And hearing all this, Baruch rent his garments, and said: My father Jeremiah, what did they enjoin on thee? And Jeremiah said to him: Remain with me till the sixth hour of this night, that thou mayest learn what is the true state of affairs.

III. And when it was the sixth hour of that night, in which God had said to Jeremiah, that he should go out with Baruch, they went to the gate of the city and remained there waiting. And then there was the voice of a trumpet, and angels came from heaven, and in their hands they carried lights of fire, and they stood in the gate of the city. Then Jeremiah and Baruch wept, saying: Now, indeed, do we know that this thing is true. And Jeremiah entreated the angels: I entreat you do not altogether destroy the city till I ask of the Lord one thing. And the Lord spoke to the angel saying: Do not destroy the city till I have spoken to Jeremiah my chosen-one. Then spoke Jeremiah, saying: I entreat Thee, my Lord, command me to speak with Thee. And He said to him: Speak, my chosen-one Jeremiah, whatever thou dost wish! And Jeremiah said to Him: Behold, now we know, my Lord, that Thou hast given over the city into the hands of its enemies, and the nation which is from Babylon will take it; now, what is Thy wish? How shall I put away in a secret place the sacred utensils that are used in the service, and what dost Thou wish that I should put over them? And the Lord said to him: Give them to the earth in the temple, saying, Thou earth, hear the voice of thy Creator, who has created thee with the power of the water, who has sealed thee with two seals, receive thy goods and preserve thy service utensils, till the coming of the Beloved-one. Then spoke Jeremiah, and said: I entreat Thee, my Lord, show me what I shall do with Abemelech,* the Ethiopian, who has watched over the people and Thy servant Jeremiah, much more than all the men of the city; for he drew me out of the pool of mire. And I do not wish that he shall see the ruin and destruction of the city, that he may not be sad. And the

*Cf. Jer. xxxviii. 7 seq.

Lord said to Jeremiah: Send him to the vineyard of Agrippa, on the hill-path, and I will hide him, until I lead back the people to the city. But thou Jeremiah, go with the people till they come to the country of Babylon, and remain prophesying to them till I lead them back to their city; and as to Baruch, leave him here in Jerusalem. And the Lord spoke all this to Jeremiah, and departed from Jeremiah to heaven. And Jeremiah and Baruch came to the temple, and all the service-vessels they gave to the earth, as the Lord had commanded them; and when the earth had received them, they sat down and wept. And Jeremiah going the next day, sent Abemelech, saying: Take a basket and go the hill-path to the vineyard of Agrippa, and carry some figs to the sick, that the joy and the glory of God be over you. And he went as he had commanded him.

IV. And the host of the Chaldees, coming on the next day, surrounded the city, and a messenger blew a large trumpet and said: Come, host of the Chaldees, behold, the gates are open for you! Then the king and his armies came and took all the people captive. Then Jeremiah took the keys of the temple and went outside of the city, and threw the keys up before the sun, saying: To thee do I speak, O Sun; receive the keys of the house of God, and keep them to the day when God will ask thee for them; for our generation was not worthy to keep them, for thou beholdest us lamenting over our sins. And while Jeremiah was weeping over the people, they conducted him away, transplanting and leading him away with the people to Babylon. And Baruch took ashes and strewed them over his head, and sat down and lamented in this manner, saying: Why is Jerusalem destroyed, unless it be on account of the sin of the beloved people; and it is given over into the hands of its enemies on account of our sins and that of the people. But the sinners shall not boast and say: We were able to take the city of God by our might; it was not by your strength that ye took it, but through our sin it was given to you. But our God will pity us, and will lead us back to our city; but for you there will be no salvation. Blessed are ye, our fathers, Abraham,

Isaac, and Jacob, for ye have left this world and did not see the destruction of this city! After he had said this, he went away weeping, and said: I will lament over thee, Jerusalem. And he went from the city and dwelt in a grove, and the angels came and announced to him everything.

V. And Abemelech took up the figs at noon time whither Jeremiah had sent him, and he found a dense tree and sat down in its shade, that he might rest a little, and he laid his head on the basket of figs, and slept sixty-six years without awaking from his sleep. And after this time he arose and awoke from his sleep, and said: "O that I could sleep yet a little, for my head still feels heavy and my sleep has not refreshed me. And he uncovered the basket of figs and he found the figs fresh, and the milk dripping. And he desired to sleep again, for his head felt heavy and the sleep had not refreshed him; but he said: I am afraid to sleep, lest I come too late, and my father Jeremiah scold me, for anxiously he sent me this morning; but I will arise and go, for the heat burns, and it will not soon cease anywhere. And he arose, and took the basket of figs, and went to the city of Jerusalem, but did not recognize the city or his house. And he said: Blessed art Thou, O God: for a great trouble had come over him. And he said: Is not this the city of Jerusalem? Perhaps I am lost, because I have come the hill-path; or, if not, it is because my head is heavy, and I am not refreshed by my sleep, and my heart is misled. How will I announce this thing to Jeremiah that the city has been changed for me? And he sought every mark that was in the city, that he might discover if it was Jerusalem. And he returned into the city, and searched if there was any one he knew; but he failed. And he said, Blessed art Thou, O God, for a great trouble has come over me: and he went again far from the city, and sat down grieving; and while he went there, he learned nothing. And he put down the basket of figs and said: I will remain here till the Lord removes this uncertainty from me. After he had seated himself, he saw an old man coming from the field, and Abemelech said to him: To thee, sire, do I speak. What city is

this? And the old man said to him: It is Jerusalem. And Abemelech said to him: Where is Jeremiah the Priest, and Baruch the Levite, and all the people of this city, for I can find none? And the old man said to him: Art thou not from this city; dost thou indeed remember Jeremiah, so that thou dost ask concerning him all the days of your abiding here? Jeremiah is in Babylon with the people, for he was taken captive and given into the hands of Nebuchadnezzar, the king of Persia; and he went to prophesy to them. And when Abemelech heard this from the old man, Abemelech said to him: If thou wert not an old man, verily I would abuse and ridicule thee; but it is not right that an old man or woman should be ridiculed. If it were not thus, verily I would say thou art raving. And concerning what thou sayest, that the people have been led captive to Babylon, even if torrents from heaven had fallen over them, there would not have been time for them to get to Babylon, and thou sayest that they were led captive to Babylon! For as my father Jeremiah sent me, I went to the vineyard of Agrippa with a few figs to give them to the sick who are among the people. And I went and came here, and took what he commanded me, and returned, and as I was going, I found a tree and I sat down under it that I might be in the shade, for it was noon-time, and there I rested on the basket of figs and slept; and awaking it seemed to me I had tarried long, and I uncovered the basket of figs and found the milk dripping just as I had taken them up, my friend, and behold thou hast said: The people have been led captive to Babylon; now behold, and see, that the figs have not withered. And he opened for him the basket of figs and showed them to him; and the old man saw that they were fresh and their milk was dripping. Then the old man was astonished and said to Abemelech: Blessed art thou, my son, the Lord did not wish to show thee the destruction of the city, and God has brought consolation to thee and caused thee not to see. Behold, to-day it is sixty-six years since the people were led captive to Babylon. And if thou desirest to learn and to be convinced, my son, behold, and see the fields, how the seeds

are shooting forth, that it is not the time for figs. And he discovered that it was not the time of all this. Then Abemelech said with a loud voice: I bless Thee, O Lord, my God, the God of heaven and of earth, a resting-place for the souls of the just in every land. And he said to the old man: Which month is this? And he said to him: The twelfth of the month Nizan (which is Majasja).^{*} And after this Abemelech gave the old man some of these figs, and he said to him: The Lord will conduct thee up to His heights, the city Jerusalem.

VI. And Abemelech arose and went outside of the city, and prayed to God, and behold, an angel came and led him to Baruch, and he found him in the grove where he lived. And when they had greeted each other, and wept together and kissed each other, and he, (*i. e.* Baruch) had seen the figs in the basket, he raised his eyes to heaven, and prayed, saying: Great is God who gives the reward to the just. Rejoice, my soul, and be glad; although thou speakest to a dead body as to the holy house;† thy lamentation will be turned into light, for afterwards will come the faithful-one who will lead thee back to thy body. Look into the purity of thy faith, if thou wouldst live. Behold these figs; see, it was sixty-six years since they were picked, and they are not rotten nor have they become putrid, but their milk is dripping until now. Thus will he do over thee, my body, since thou hast kept the command from the angel of justice. He who has guarded the figs will also guard thee with His power. After having spoken thus, Baruch answered Abemelech and said to him: Arise, and we will again pray that the Lord may show us the words that we shall write to Jeremiah to Babylon, concerning the protection He has shown me. And Baruch prayed and said: My power is the Lord God; and the light that comes from His countenance I earnestly petition for, and I bow to

^{*} *i. e.* the 8th month in the Abyssinian calendar, beginning with the 8th of April.

† Dillmann says: "*hic locus corruptus esse videtur.*" It is certainly a mysterious prayer.

His goodness. Great is Thy name; none can comprehend it. Hear the prayer of Thy servant, that Thy will may be clear in my heart to do it, and I send it to Thy Priest Jeremiah, in Babylon. And while praying thus, an angel came and said to him: Baruch, thou knower of light, be not troubled about sending to Jeremiah. To-morrow, at the hour of dawn there will come to thee an eagle; thou thyself provide for Jeremiah, and write a letter, and speak to the children of Israel in this manner: Whosoever is a stranger among you, let him be separated alone on the fifteenth day, and after that I will lead you back to the city, saith the Lord. And if any one is not separated on the fifteenth day, then Jeremiah shall go into the city and admonish the people of Babylon, says the Lord. And the angel having said this, he departed from Baruch. And Baruch sent him (*i. e.* Abemelech) to the village, and he brought parchment and ink, and he wrote as follows:

VII. Thus Baruch, the servant of God, writes a letter to Jeremiah in captivity at Babylon. Joy and happiness! for God will not desert us that we should walk in sadness on account of our disgrace and destruction. Therefore God has become merciful over our tears, and has remembered His covenant with our Fathers, Abraham, Isaac, and Jacob. He has sent to me an angel, and has announced to me these words which I send to thee. But these are the things God, the Lord of Israel, has done, who led us out of the land of Egypt with fire. But ye have not kept all His statutes, but have raised your hearts, and have stiffened your necks before Him, and He has put you into the furnace of Babylon, for ye have not heard my voice, says the Lord, out of the mouth of Jeremiah, my servant. But those who hear me, them I will conduct out from Babylon, and there shall not be strangers from Jerusalem in Babylon. And if ye seek to know your paths, search for them in the water of the Jordan, and whosoever does not listen will be known by this sign, which is a sign as great as a seal.* And Baruch arose, after having

* This letter is but poorly preserved, and therefore very indefinite.

written thus, and came out of the grove. And an eagle said to him: Hail to thee, Baruch, preserver of the faith! And Baruch said to him: Thou dearest of all the birds of heaven, speak! From the light of thy eyes (I know) thou art truthful; now tell me what art thou doing here? The eagle said to him: I am sent here that thou shouldst entrust me with every word thou desirest. And Baruch said to him, Take these words I have written to Jeremiah in Babylon! And the eagle said to him, For this reason was I sent. And Baruch took the letter and fifteen figs out of the basket of figs that Abemelech had brought, and tied them around the neck of the eagle, and said to him: To thee, O eagle, do I speak, thou king of all the birds, go in peace and in safety! Bring news to us, and be not like the raven that Noah sent which refused to return to him again, but be like the dove which three times returned answer to Noah. Thus thou take these words to Jeremiah and to those who are with him of Israel, as it is good for thee to do, and bring this happiness to the people, the chosen ones of God. And if all the birds and all the enemies of righteousness surround thee, desiring to kill thee, thou wilt be victorious and God will give thee strength, and thou wilt turn neither to the right nor to the left, but, like an arrow, thou wilt go straight. Go, with the aid of God! And Baruch having said this, the eagle flew away with the letter and came to Babylon, and rested on a pillar which was outside of the city in a deserted place. And he rested there until Jeremiah and the rest of the people passed. And they passed there to bury a man who had died, for Jeremiah had asked Nebuchadnezzar saying: give me some land where I can bury my people, and he gave it. And as they came weeping over the dead, they arrived before the eagle, and the eagle cried with a loud voice and said, To thee Jeremiah, the chosen-one of God, do I speak; go, and gather all the people that they may come here, and hear the good news I have brought. And hearing this, he praised the Lord, and then he gathered all the people and their women and their children, and they came to where the eagle was. And the eagle descended on the dead body, and struck it with

his foot, and it became alive. And this thing he did that the people might believe, and be astonished at what was taking place. And they said, Perhaps this is the Lord who appeared to our fathers in the wilderness with Moses, and has turned to the likeness of an eagle, and appears to us as this great eagle. And the eagle spoke to Jeremiah saying: Come and hear this letter and read it to the people; and he read it to them. And when the people heard it, they all wept together, and strewed ashes on their heads, and said to Jeremiah, Save us! what shall we do that we may return to our city? And Jeremiah arose and said to them: Everything that ye have heard in the letter, that do, and He will conduct you back to your city. And Jeremiah wrote a letter to Baruch speaking as follows: My beloved son, do not tire in thy prayer when thou dost kneel to God for our sakes, that He may lead us on our paths until we depart from the government of this sinful king, for thou hast found grace before God, who has not suffered thee to come with us that thou shouldst not see the evil that has been brought upon the people in Babylon. Just as when a father, having sons, is handed over and is condemned, and they who are with their father to comfort him, hide their faces so that they do not see their father stricken by grief, thus has the Lord pitied thee, and has not allowed thee to come to Babylon, that thou shouldst not see the great trouble of the people. For since we have come to this city, to this day we have not rested from grief; it is sixty-six years to-day that we have sought to be free from being a people tortured by Nebuchadnezzar the king, weeping and saying: Pity us, O Lord, Sor.* And when I heard this speech I grieved and cried, when they cried again to the Lord of the tortured ones, saying: Pity us! And again I remembered the festival which we had in Jerusalem, before we were led captive, and remembering this I returned to my house afflicted and weeping. And now pray to our Lord where ye are, thou and Abemelech, for the peo-

*Sor. Heb. שׁוּר taken from the syllable-zarin Nebuchadnezzar, Ethiop. Nebukadnazor.

ple that they may hear my voice and the words of my mouth, that they may depart from Persia. For in truth I say to you, all the days we have lived here, they have taken hold of us saying: Sing to us a new song of the songs of Zion, the songs of your God! And we said to them: How can we sing for you, for we are in the land of the stranger? And having written thus, Jeremiah tied the letter to the neck of the eagle, and said to him: Go in peace! the Lord will protect thee; And the eagle went and flew, and brought the letter to Baruch, and taking it, Baruch read the letter and wept when he heard the ills of the people and their troubles. And Jeremiah took the figs and gave them to the poor that were among the people. And he remained that he might teach them not to do the deeds of the people of Babylon.

VIII. And when the day had come on which God led forth the people out of Babylon, the Lord said to Jeremiah: Arise, thou and the people, and go to the Jordan, and say to the people: The Lord desires to pardon the deeds of this people in Babylon. We will examine the men who have married wives into your midst and the women who have married away from you; and whosoever will hear thee, I will conduct back to Jerusalem, and whosoever does not hear thee shall not enter it. And Jeremiah read all this to them, and brought them to the Jordan that he might examine them. And when he spoke to them these words, which the Lord had spoken to him, they separated, those that had married did not wish to hear Jeremiah, and some said: We will never leave our wives, we will take them with us to our city. And they left the Jordan and came to Jerusalem. Then stood up Jeremiah and Baruch and Abemelech saying: no man who has married out of Babylon shall enter our city! Then said those who had married the women to their neighbors: Arise, we will return to Babylon. And they left and returned. And when the people of Babylon saw them, they went out to hinder their approach, and did not allow them to enter into Babylon, saying: Ye were formerly our enemies, and secretly went from us; on this account ye shall not enter our city, for we have sworn in the name of our God that we will

not receive you and your children, for ye have left us secretly. And hearing them thus, they returned to Jerusalem, and built for themselves cities in the neighborhood, and they call (one particular) city Samaria. And Jeremiah sent to them saying: Repent! behold the angel of justice will come and lead you back to your place which is afar off!

IX. And they remained rejoicing and sacrificing for seven days, on account of the people. And on the tenth day, after this was done, Jeremiah sent up a sacrifice alone. And Jeremiah prayed saying: Holy! Holy! Holy! art Thou; a sweet incense to men, and a light which in truth shone for me till I came before Thee. I entreat Thee on account of Thy people, and ask Thee on account of the mild voice of the Seraphim, and the sweet incense of the Cherubim; I ask Thee also for the musician Michael, the angel of justice, he who opens the gates of justice, till they enter them. I entreat Thee, Lord over all, and the Lord who possesses all things, and has created every thing that is seen, and what was not born, all that He finished, and all secret creation was with Him, before it was made in secret. And this he prayed, and having finished his prayer, Jeremiah stood up in the temple, and with him were Baruch and Abemelech. And Jeremiah became like a man whose soul had departed from him. Then Baruch and Abemelech fell down, and lamented with a loud voice, saying: Woe to us, our father Jeremiah, the Priest of God, has left us! And hearing this the people ran to him, and found Jeremiah fallen and dead, and they wept and rent their garments and strewed ashes over their heads, and wept bitterly. And afterwards when they prepared to bury him, there came a voice which said: Do not put the shroud on him; he is alive, and his soul will return to his body again! And hearing this voice they did not put him in the shroud, but put him so that they could watch him about three days till the soul would return to the body. And there was a voice in the midst of them all saying: Worship with one voice! worship the Lord! all ye worship the Messiah! the Son of God, who will raise you from the dead and will judge you, Jesus the Son of God, a light to all the world, and a lamp

that will not be extinguished, and a salvation which is of faith! And after this there will yet be three hundred and thirty Sabbaths to the day of the coming of the tree of life, which was in the garden (*i. e.* of Eden); and it was not planted to change every tree that produces fruit; but the dry ones, when they come near it, it causes them to bring forth fruit, and germinate, and their fruit remains with the angels. For this reason are the trees planted that they germinate and grow up. We give tribute to the air that its roots may not wither like a plant whose roots the ground does not hold. And what was of a red color will become white like wool, and water which was sweet will become bitter, and the bitter will become sweet with great joy. And the joys of God will be to the islands that they produce fruit in the words of the mouth of His Son. And He Himself will come into the world, and will select for Himself twelve Apostles, that there may appear to them He whom I have seen beautiful, sent from the Father, who will come into the world, and on the Mount of Olives He will make the covenant and He will satisfy the hungry soul. Thus spoke Jeremiah concerning the Son of God, that He was to come into the world. And when the people heard this they were enraged concerning it, and they said: These are the words of Isaiah, the son of Amos, when he said: I see God, the Son of God. Therefore arise, we will do to him as we did to Isaiah. And a part of them said: No! But then we will stone him! Then Baruch and Abemelech cried out to them, saying: Do not kill him in this manner! And Baruch and Abemelech lamented over Jeremiah, and did not allow him to announce further the secret things he had seen. And Jeremiah said to them: Be quiet! do not lament, for they will not be able to kill me till I have announced to you everything that I have seen. Now bring to me a stone; and they brought a stone to him. He placed it and said: Eternal light, change this stone that it may look like a man! Then the stone changed into the image of Jeremiah, like unto him. Then they commenced to throw at the stone, for it was like Jeremiah. And Jeremiah announced to Baruch and Abemelech every secret thing

he had seen; and, having ended his words, he went and stood in the midst of the people, desiring to end his mission. And then the stone cried out to them and said: O ye foolish children of Israel, why do you stone me, being like Jeremiah, and behold, Jeremiah stands in your midst! And when they saw him, they ran with many stones, and finished his destruction. And they buried him, and took that stone and placed it on his grave, and arranged it for a door and wrote on it, saying: This was the help of Jeremiah!

ARTICLE III.

THE TRUE POSITION OF THE LUTHERAN CHURCH IN
RELATION TO THE AUTHORITY OF HUMAN CREEDS,
BEFORE THE PUBLICATION OF THE FORM OF CON-
CORD, IN 1580.

By R. WEISER, D. D., of Georgetown, Colorado.

It must be admitted on all hands that Luther and Melancthon who were the chief agents in the hands of God in starting and carrying forward the work of the Reformation, started out with the determination of rejecting all mere human authority, in matters of religion. Thus Luther in his Ninety-Five Theses, in 1517, even when he had not yet made up his mind to break with the Church of Rome, puts more stress upon the Bible, than on the decrees of Councils, and the decretals of the Popes; and in his noble defence at the Diet of Worms, in 1521, he declared that unless he was convinced from the Word of God, that he was in error, he would not recant. He here threw himself and his cause entirely upon the sacred Scriptures. This was the first open avowal of the grand principle upon which the Reformation of the Church was to be conducted; and this was the point of divergence between Protestantism and Romanism. This great principle constantly crops out in all the conferences, diets and controversies that were held between the Reformers and the Romanists. The Reformers constantly insisted upon the authority of the Scriptures, whilst the Romanists relied

more upon the Fathers, the councils, and the Popes. We intend to show from the writings of the early Reformers, that they never deviated from these principles, but clung to them as long as they lived, and that subscription to confessions of faith was not required of licentiates or pastors in the Lutheran Church, until long after the death of those who may be looked upon as the original Reformers of our Church.

The work of the original Reformers commenced in 1517, and may be said to have ended in 1560, when Melancthon died. In these forty-three years the ground work was laid, and the glorious superstructure of our Church was reared. As long as Melancthon lived, the system which had been adopted from the beginning, was maintained in the Church, but after his death, the whole system of Lutheranism was changed, as will appear in the sequel, and, as we think, not for the better, but for the worse. The question may be asked who were the original Reformers? We have gone to some trouble to hunt them up, and we give the following list as the most complete we could gather from the earliest records of the Reformation. We do not pretend to give all, only the more prominent.

Martin Luther, Andrew Bodenstein (Corolstadt) Philip Melancthon, Justus Jonas, John Bugenhagen, Caspar Creutzer, Nicolas Amsdorf, John Agricola, Conrad Figenbotz, John Draconites, Urban Regius, Gabriel Didymus, George Spalatin, Dyonysius Melander, John Brentius, Andrew Osiander, Vitus Dietrich, Antony Corvinus, Ehrhard Schnepffius, Conrad Otinger, Simon Schneweis, Paulus Rhodius, Gerardus Œnicken, Brixius Northanus, Micheal Coelius, Peter Geltnerus, Wendalinus Faber, John Aepinus, Frederick Myconius, John Songius, Ambrosius Blaurerus, John Fontanus, George Hel-tus, and Bonifacius Wolfartus. There were many others, but these seem to have been the most conspicuous. Some of those unfamiliar names may sound a little harsh to English ears, but to the German ear they are smooth and euphonious especially when they are divested of their Latin terminations. These were the men, who, with Luther at their head,

by their piety, learning and zeal, moved the world, and caused the Pope to tremble on his throne.

These original Reformers must all have been born before the beginning of the sixteenth century, otherwise they would have been too young to take part in the early stages of the Reformation. By the middle of the sixteenth century nearly all the early Reformers had passed away. The men who figured most conspicuously in the Church, after 1550, were all born after the year 1500. Matthias Flacius, who may be looked upon as the founder of the new system of Lutheranism, was born in Istria in 1528; Martin Chemnitz was born in 1525; James J. Andreæ in 1528; Nicolas Selnecker, Andrew Musculus, Christopher Cœrnerus, and the learned Chytræus, were all born after 1517; and of course could not have been among the original Reformers. These were the leaders of the new departure of Lutheranism. Matthias Flacius was the man that started the game of heresy hunting in the Lutheran Church, and yet he was himself one of the greatest heretics in the Church. For in a controversy with one of his fellow Professors at Jena, Prof. Strigelius, he took the absurd position that sin is not an accident, but a substance. This was his own declaration: *Peccatum originale esse non accidens sed ipsam substantiam hominis*, and it is said he clung to this opinion to the day of his death.

In 1557 this turbulent theologian, who as Mosheim says, "had an uncommon propensity to foment discords," was appointed a Professor of the University of Jena. As Wittenberg, which was at that time under the influence of Melancthon, was moderate, the University of Jena was started, as the citadel of rigid Lutheranism.

The terms rigid and moderate Lutherans, we find for the first time during the controversies that grew out of the "Interim," which the Emperor Charles V. proposed to the Lutherans in 1548, and this distinction kept up in the Lutheran Church ever since, exists to day, both in Europe and America. As things now look in America, this distinction may exist for many years to come.

When Flacius went to Jena, in 1557, as the defender of

pure Lutheranism, Melanchthon was yet alive, and his influence was still great in the Church, so that his authority kept this turbulent theologian somewhat in check. But when Melanchthon was out of the way, (he died in 1560) and Strigelius and Peucer were in prison, Flacius had everything his own way.

There were during the Reformation period two powerful antagonistic elements at work. These were the authority of the Bible, and the authority of human confessions. Luther and all his co-reformers stood squarely on the one side, whilst the advocates of Romanism stood on the other. As for Luther himself, he not only did not require any subscription to Creed or Confession, but he was opposed to any such thing. His whole life was at open war with the idea of binding the conscience by human confessions. Let us see what he has to say on this point: "Whenever we attempt to put a law upon men that they must believe thus and so, then surely God's Word is not there, if God's Word is not there, it is not certain whether he demands it, for what he has not commanded, we are not sure he would be pleased with. Therefore it is in the highest degree a foolish thing when they say, we must believe the church, the fathers, and the councils, when there is no Word of God for it. They are the apostles of the Devil who give such commands! Therefore in matters which concern the salvation of the soul, nothing but God's Word is to be taught and received."*

Now we may admit that this was aimed at the advocates of Popery, but as Luther was noted for his consistency, may it not also be directed against those in the Lutheran Church who adopt the principles of the Church of Rome?

But it may be asked did not Luther and Melanchthon themselves prepare confessions of faith? Certainly they did, but let us examine into the genesis of these confessions. What were they made for? Take for example, the seventeen articles of Torgau. This was the first co-called confession in the Lutheran Church. How did it originate?

* Vide Luther's Works, Walch's Edition, Vol. xviii. p. 394.

In 1529 the Emperor Charles V. was expected in Germany, and it appears he had promised the Elector of Saxony, that he would look into the religious disputes that were then agitating that country. The Elector said, we must have something tangible to lay before the Emperor when he comes, so that he may be able to judge about the matters in dispute. He therefore commanded Luther, with other learned divines, to draw up articles setting forth the principles they believed and taught. These divines met in a conference held at Sultzbach and prepared the Torgau Articles, so called because they were handed to the Elector at Torgau. This Confession is looked upon as the ground work of the Augsburg Confession.

The Schmalcald Articles of 1537, were also prepared by Luther, and were intended to be presented at the General Council that was to have been held at Mantua. This Council was held at Trent in 1546, but Lutheranism had by that time become such a power in the world, that all ideas of a reconciliation with Rome were abandoned.

After the death of Melancthon, in 1560, backed by the Duke of Weimar and other Lutheran princes, the rigid Lutherans gained the ascendancy. The moderate Lutherans were thrown into the back ground, but in the next century they gained what they had lost in this. The Crypto-Calvinistic, and the Synergistic, and other controversies were now in full blast. Luther and Melancthon, and nearly all the original Reformers were dead, and the Church had fallen into other hands. The Lutherans instead of directing their weapons against Romanism, and sin, turned them upon each other, and against the poor Calvinists. The results were as was to be expected—Rome recovered much of her last power. The heat of controversy ran so high that the tranquility of some of the Lutheran states was threatened. To put an end to these everlasting fightings among the theologians, the civil rulers had to interpose their authority. Hence in 1568 Augustus, Elector of Saxony, and John William, Duke of Saxie Weimar, invited the most eminent Doctors of both parties, *i. e.* the rigid, and the moderate Lutherans, to meet

at Altenberg, and see whether some plan could not be devised to put a stop to these bitter and useless disputes. But little or nothing grew out of this meeting, except more angry controversy. These sturdy old theologians showed clearly to the world that they belonged to the Church militant! After the failure of the Altenberg Conference, matters grew worse and worse. So terrible was the conflict that the Lutheran Princes became alarmed, and saw that something must be done to check these bitter contentions. But the question was what can be done? Hence the Elector Augustus and John William Duke of Saxe Weimar came to the conclusion, (suggested by their court preachers no doubt), to call another conference, and have the learned doctors of the church draw up a form of sound doctrine, and as soon as this "Form of sound Doctrine" should be approved by the several Lutheran governments, or Princes, and adopted by the Lutheran synods, it should be invested with ecclesiastical authority, and that all the controversies in the Church should be decided by this infallible standard. The very conception of this idea was an utter perversion of the principles of pure Lutheranism.

But the idea thus suggested by the Princes was eagerly caught up by the theologians, and carried out to its full extent, as we shall see in the sequel. The man selected to commence this enterprise was James J. Andreæ, Prof. in the University of Tübingen. He was a scholar of the highest repute, and looked upon as a wise, prudent, and cautious man of God. In 1569 he commenced his work. He traveled all over the Lutheran countries of Germany, in order to gather the opinions and sentiments of the different parties in the Church. The Dukes of Würtemberg and Brunswick united with Augustus and John William in this plan for settling the disputes in the Church, so that the getting up of this 'standard of Orthodoxy,' was in reality a political, rather than an ecclesiastical measure. We of course admit that in Germany then, as now, Church and State were inseparably united, and the Church could do nothing but what the State approved. When Andreæ had taken a full and careful survey of the whole field of controversy, he prepared, and pre-

sented to a conference held at Torgau, a well written treatise on the subject of the lamentable divisions that he found in the Church. And he thought his work would certainly heal the divisions, that he looked upon as injurious to the best interests of both Church and State, and especially would it check the progress of Crypto-Calvinism, that was then making inroads in the Lutheran Church. This important document was afterwards known, as the, "Book of Torgau." It must not be comfounded with a series of doctrinal articles drawn up by Luther in 1529, called the Torgau articles.

When this treatise had been carefully examined by a large number of the most eminent preachers of the Church, a select number of the most learned men was appointed by the different Lutheran Governments, to meet at Bergen, a Monastery near Magdeburg, in 1576, in order to revise this Book of Torgau, and if possible to make it acceptable to the whole Lutheran Church. The men who were appointed for this important work, were James J. Andreæ, Martin Chemnitz, Nicholas Selnecker, Andrew Musculus, Christopher Cornerus and David Chytraeus. These were all men of renown, not only in their own age, but in all subsequent ages. For gravity of manners, extensive learning, sound judgment, and true piety, they had no superiors in the Lutheran, or any other Church. The result of their labors was the famous "Form of Concord," which they modestly called, "Formula Concordiæ Epitome, of the controverted articles among the Theologians of the Augsburg Confession." And although there are a few things in this Book that we cannot approve, yet we look upon it as one of the most lucid, satisfactory, and scriptural exhibitions of the great truths of revealed religion ever written by uninspired men. It has no equal.

Much as we admire this able document, and full as it is of God's eternal truth, there are nevertheless a few blotches in it, that might be obliterated without doing it any injury, but greatly increasing its value. This book of Concord seems to have been necessary in that contentious age, to settle the disputes then raging in our Church. And although some of its enemies called it "The Book of Discord" yet it no doubt had

a good and tranquilizing effect on the Church. After its adoption by the greater part of the Lutheran Churches, and states, it was made the standard of Lutheranism, and, in less than a hundred years, it occupied so important a position that it seems to have thrust the Bible and everything else aside. Hence about one hundred years after the adoption of this Confession, Dr. Spener, (whose Lutheranism will not be called into question) says that it was usual for students to spend five or six years at the Universities without hearing, or caring to hear, a single book, chapter or verse of the Bible explained. Carpzov and Olearius undertook to deliver lectures on Greek exegesis, but soon abandoned the thankless task: The Book of Concord was the Lutheran Bible. And this is pretty much the case now with the rigid Lutherans. The Bible was less used in the Lutheran Universities before Spener's time than it had been by the Catholics before the Reformation. The Lutheran Confessions were studied with the utmost care and diligence, the minutest distinctions of the symbols were contended for, says Spener, with the the greatest zeal, and the least deviation from them was branded as heresy, and was punished with the greatest severity. It was this deplorable state of things in the Lutheran Church, that called for the founding of a new University at Halle, towards the close of the eighteenth century.

Although Arendt, Spener, and Francke, and the other founders of the school of Pietism in the Lutheran Church, preferred the Lutheran Confessions to those of the Calvinists, yet they did not, like the rigid Lutherans, place them side by side with the Bible. The powerful appeals of Arndt to the Church in behalf of experimental piety seemed to have been drowned in the angry contentions of the polemics. Arndt was a pious, earnest and faithful pastor, rather modest and retired in his habits, not well fitted for a Reformer. Spener was altogether a different man, devotedly pious, but more independent and aggressive. He was a man of extensive learning, and splendid talents, and unquestionably the most effective preacher in the Lutheran Church of that day. His sermons stirred the very heart of Germany. It is said

that a single sermon of his threw the whole city of Frankfurt into excitement. After having been driven from one place to another by the rigid Lutherans, he at last found a home in Berlin, and protection under the fostering care of Frederick III., of Brandenburg. He influenced Frederick to found the University of Halle. This was his great life-work. It was his great object to divert the attention of the students from the symbols of the Church to the Scriptures. He wished every student to derive his system of religion from the Bible. Having the selection of the Professors, he appointed Francke, Breithaupt and Anton, all men whose principles accorded with his own. Prof. Deutschmann, of Wittenberg, found no less than two hundred and sixty errors in one of Spener's books, and yet Spener held to the symbols of the Church as well as Deutschmann, and was far more consistent.

Spener had no time to enter into controversies on the nature of the presence of Christ in the sacrament, or on the ubiquity of Christ's body. He saw his countrymen with little of living piety under the preaching of the rigid Lutherans, and determined to do what he could to produce a change. Nor was he the man to be put down by the rigid Lutherans. Entrenched as he was in the affections of his sovereign and his parishioners, he stood up boldly for the truth as it is in Jesus. The school at Halle was established, not to oppose the symbols of the Church, but to correct the errors and abuses that had grown out of them.

The founders of our Church in this country were imbued with the spirit of Spener and Francke. They were more concerned about a living Christianity in the heart, than a cold dead orthodoxy in the head. And those who are now trying to induce the Lutherans in America to forsake the ways of their pious fathers, and turn over to a rigid symbolism, will most assuredly be disappointed. The Germans and Scandinavians, who have been fed on symbolical pabulum all their lives, will of course go with them. In the beginning of the seventeenth century when the prevailing religion consisted in violent disputes over fanciful theories, and when practical

piety was lost sight of in the greater part of the Church, such symbols may have had their uses. But the world, especially the Protestant world, has become too practical to be satisfied with mere theories. Romanism, High Church Episcopalianism, and rigid Lutheranism, are firm and immovable as the Creeds around which they revolve.

We have nothing to say against the men who made the "Form of Concord." They were good, pious, and learned men. They loved the Church, and labored to promote her best interests. They were careful, too, in defining their views about the paramount claims of the Sacred Scriptures. In their Preface to the "Form of Concord," they say, "We believe, teach and acknowledge that the only rule, and measure, (Ger. *Richtschnur*) by which all teaching, and teachers are to be judged and decided upon, are the prophetic, and apostolical Scriptures of the Old and New Testaments, as it is written in Psalm 119:105, "Thy Word is a lamp unto my feet, and a light unto my path." And Paul says, Gal. 1:8, "But though we, or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And to make the matter, if possible still more definite and clear, they say "But other writings of ancient or modern teachers, whatever they may be called, shall not be held equal to the Sacred Scriptures, but shall on all occasions be subject to them, and shall not be received otherwise than as witnesses to the Scriptures." Now this is all right. But the successors of these good and sensible men seem to have overlooked this wise precaution, and soon raised the symbols, not only to an equality with the Bible, but above it. This, according to the united testimony of Spener, Francke, Mosheim, Pheiffer, Knapp and many other distinguished Lutherans, was the state of things in the Church during the first half of the seventeenth century. And this is the kind of Symbolism the Lutheran Church in America does not feel disposed to encourage and foster.

Such was the veneration, in the age referred to, for the Symbols of the Lutheran Church, that a kind of semi-inspiration was attributed to those who made them. And it

is no doubt true, that these good men honestly mistook their own interpretations of the Bible, for the Bible itself. They were so sure that they were right, that they never even looked at the interpretation of those who differed from them. Then two or three generations of Lutherans grew up under the same erroneous impressions, *i. e.* that the "Form of Concord" taught just what the Bible taught, hence it was the most natural thing in the world to throw the Bible aside, or to undervalue it, just as the Church of Rome had done. The fact, (stated above) that all the Lutheran Universities had ignored Biblical instructions, is an evidence that the Symbols were more highly prized than the Word of God. And this is not to be wondered at, for the "Form of Concord," and especially the "Visitation Articles" of 1592, make the Lutheran view of the corporeal presence of Christ, in the Holy Supper, much clearer than the teachings of the Bible. A large part of the Protestant Christians of the world do not understand the doctrines of the Lord's Supper, as they are understood by the rigid Lutherans. It is very doubtful whether the Lutheran Church did not lose more than she gained by the adoption of the "Form of Concord." The Lutheran Church as a whole, never did, and never will receive this Symbol. This elaborate Creed, then, never will be, never was, and is not now a bond of union.

The Augsburg Confession is the document under which the Lutheran Church achieved her greatest victories. The grandest triumphs of her moral power was from 1530 to 1570—hence it has always been the conviction of many of her ablest and most devoted sons, that the Augsburg Confession must be the rallying point of our Church. If, as Dr. C. P. Krauth says, "we cannot unite on the Augsburg's Confession, we can never be united on anything else"..... The Dr. never uttered a truer sentiment.

Why cannot the Lutherans of America unite on the Augsburg Confession? Does not that splendid Confession set forth the doctrines that all Lutherans have for three hundred and fifty years believed, and do now believe? Dr. Mosheim (born 1695) in the first half of the seventeenth century stood

high among Lutherans, and was among the most brilliant scholars in the Church, and as well acquainted with her genius and history, as any man that ever lived. He says, "The great and leading principle of the Lutheran Church is, that the Scriptures are the only source from which we are to draw our religious sentiments, whether they relate to faith or practice." To this noble sentiment all true Lutherans can say, AMEN.

ARTICLE IV

HISTORY OF THE HEBREW TRANSLATION OF THE NEW TESTAMENT

By REV. B. PICK, Ph. D., Rochester, N. Y.

Ours is truly an age of Bible translation. A mere superficial examination of the reports of the British and Foreign Bible Society, cannot but convince even the most skeptical, that the day is not far distant, when every man in his own tongue, wherein he was born, will hear the messengers of the gospel speak the wonderful works of God. In more than 200 languages the word of God is published, and from land to land, and sea to sea. The glad tidings of good things are brought by those who preach the gospel of peace. If we may believe tradition, translation of parts of the New Testament already existed at a very early period. But as there is no certain information concerning such a translation into the languages of the Old Testament Scriptures, the history of this translation can only be traced back to the year 1537, when the Gospel of St. Matthew was published in Hebrew by Sebastian Münster, the *Germanorum Esdras et Strabo*, as he is called upon his tombstone at Basle. Great attention was excited by this book at the time of its appearance, on account of an ancient tradition which prevailed in the Church, that St. Matthew originally wrote his Gospel in Hebrew. It was very evident, however, that Münster's publication, תורת המשיח, had no pretension to be regarded as the text of the sacred original, nor even as an ancient ver-

sion, for the language in which it was written was not the Syro-Chaldaic, current in Palestine at the time of our Lord, but the rabbinical Hebrew in use among the Jews of the twelfth century. It was, moreover, full of solecisms and barbarisms, and bore indubitable marks of having been translated either directly from the Vulgate, or from an Italian version of the Vulgate. In an apology for this work, dedicated to Henry VIII. of England, Münster states that the MS. from which he printed was defective in several passages, and that he was compelled to supply the omissions as best he could from his own resources. It passed through several editions, and a Hebrew version of the Epistle to the Hebrews was appended to it. Another edition of the same translation of St. Matthew, but printed from a more complete and correct MS., (*recens e Judaeorum penetralibus erutum*) brought for the purpose from Italy, was published by Tillet, Bishop of St. Brioux, at Paris, in 1555 with a Latin version by Mercer, (*ad Vulgatam quoad fieri potuit accomodata.*) The gospel according to St. Mark was translated by Herbst, St. Luke by Petri, who also translated the gospels for every Sunday. Conr. Neander translated the Sunday-epistles, Is. Clajus the gospels for Sunday together with Luther's Catechism and Hymns, as well as the Augsburg Confession, whilst Theod. Fabricius translated the history of the Passion and Resurrection.

A translation of the four Gospels into biblical Hebrew was made by Joannes Baptista Jonas, a converted Jew, and Professor of Hebrew at the University of Rome. He dedicated it to Pope Clement IX., and it was published at Rome in 1668, at the expense of the congregation de Propaganda Fide. But this translation Dr. Delitzsch remarks, fulfilled less than might be expected from a man born at Safet in Upper Galilee, who, besides was a Jewish scholar. The Epistle to the Hebrews was also translated by the convert, F. A. Christiani (Leipzig 1676), which hardly surpasses its predecessors.

The first translation of the entire New Testament into Hebrew was made by Elias Hutter, a Protestant divine, born at

Ulm, in 1553. He was Professor of Hebrew at Leipzig; and first distinguished himself by his ingenious plan of printing a Hebrew Bible, in which he had the radical letters struck off with solid and black, and the servile with hollow and white, types, while the quiescents were executed in smaller characters, and placed above the line; thus exhibiting at a glance the root or elementary principle of each word.* Hutter's success in this undertaking led him to project a Polyglot Bible. He commenced with the New Testament, but found himself utterly at a loss for want of a Hebrew version. He therefore determined upon supplying the deficiency himself, and in the course of one twelvemonth he produced a translation of the New Testament. He then proceeded with his original design, and completed his Polyglot Testament in twelve languages, at Nuremberg, in 1600. This Hebrew version was afterwards detached from the Polyglot, and repeatedly printed. According to the judgment of Prof. Delitzsch, it is of great value and is still worth consulting, because in many places it is very correct. In 1661, it was revised and published, in London, 8vo., under the superintendence of William Robertson; but the greater part of this edition was consumed in the fire of London, 1666, so that copies are now rarely to be met with. A *corrected New Testament in Hebrew*, in 12mo., was published in London in 1798 by the Rev. Richard Caddock, B. A., but it proved not to be acceptable to the Jews, for whose benefit it was published, and a new translation became a desideratum.† In the

*The writer of this Article has a copy of this Hebrew Bible, which is now rather scarce.

† A very interesting incident connected with this translation, Dr. Buchanan narrated on one occasion, as follows: "I was informed that many years ago one of the Jews translated the New Testament into Hebrew, for the purpose of confuting it, and of repelling the arguments of his neighbors, the Syrian Christians. This manuscript fell into my hands, and is now in the Library of the University of Cambridge. It is in his own writing, and will be of great use in preparing a version of the New Testament in the Hebrew language. It appears to be a faithful translation, as far as it has been examined; but about the end, when we come to the Epistles of St. Paul he seems

meantime, Dr. Buchanan brought from India a translation of the New Testament, executed in Travancore, among the Jews of that country, the translator being a learned rabbi. The MS. was written in the small rabbinical or Jerusalem character; the style is elegant and flowing, and tolerably faithful to the text. Dr. Buchanan deposited the MS. in the University Library at Cambridge, after having been previously translated, by Mr. Yeates of Cambridge, into the square Hebrew character. A copy was presented to the London Society for the conversion of the Jews, and it was at one time thought that it would greatly promote the object of the Society, to print and circulate the production of a Jew, evidently master of his own ancient language.

After much deliberation, however, a more strictly literal translation was still deemed desirable, and accordingly, in 1816, Mr. Frey and other learned Hebraists executed, under the patronage of the Jews Society, a new edition of the New Testament. In 1818, nearly 3500 copies left the Society's press, and this edition was speedily followed by another issue. The British and Foreign Bible Society assisted materially in this work, by purchasing at various times to a large amount. After this version had been in circulation some time, complaints from Hebrew readers in various parts of the world were laid before the Jews' Society Committee, concerning the rendering of certain passages. To insure minute accuracy, the Committee determined on a thorough revision. They consulted some of the most eminent men in Europe, and Professor Gesenius was recommended to them as the first Hebrew scholar of the age. To him, therefore, the version was con-

to have lost his temper, being moved, perhaps, by the acute argument of the learned Benjamite, as he calls the Apostle; and he has written a note of execration on his memory. But, behold the providence of God! The translator became himself a convert to Christianity. His own work subdued his unbelief. In the Lion he found sweetness; and he lived and died in the faith of Christ. And now it is a common superstition among the vulgar in that place, that if any Jew shall write the whole of the New Testament with his own hand, he will become a Christian by the influence of the evil spirit."

fided, with the request of a critique upon it, and suggestions as to alterations. Gesenius went carefully through the work as far as the Acts, and likewise through the book of Revelation. Numerous other engagements, however, compelled him to resign the task. The work, together with Gesenius' notes, was then transferred by the Jews' Committee to Dr. Neumann, a converted Hebrew, lecturer on Hebrew at the University of Breslau. Dr. Neumann commenced the work anew, and his revision, when completed, was acknowledged to bear the stamp of diligence, accuracy, zeal, and profound scholarship. The limited funds of the Society, however, prevented the publication of this valuable revision, and thus it remained for sometime in MS. At this very period, the publisher of the Polyglot Bible, (Mr. Bagster,) requiring a Hebrew version of the New Testament for the Polyglot, applied to the Jews' Society for the critical emendations they had been amassing: the important notes of Gesenius and Neumann were in consequence handed to Mr. Bagster, and were incorporated in the new version executed for the Polyglot by Mr. Greenfield, and published in 1831. In comparing this edition of Greenfield with the second of the Jews' Society, published in 1821, the student will easily perceive, that there has not been made a very great progress in the work of translation, and that neither could stand the test of criticism. The Jews' Society resolved, therefore, on a revision of the edition of 1821. A committee, consisting of Dr. M'Caul, the Rev. M. S. Alexander, (afterwards Bishop of Jerusalem), the Rev. J. C. Reichardt and Mr. S. Hoga, (the well known translator of *Bunyan's Pilgrim's Progress* into Hebrew), was intrusted with the revision, which was commenced on the 14th of November, 1836, and finished February 8, 1838. The printing was commenced in December, 1837, and was finished in September, 1838. Duly considering and appreciating the labors of their predecessors, they endeavored to conform the Hebrew text as closely as possible to the Greek, following in most dubious cases the reading of the authorized English version; and were much pleased to find that, in very many cases, even the collocation of the Greek words furnished the best and most

elegant collocation of the Hebrew. They diligently consulted the Syriac, Vulgate, German, Dutch, and French versions, but in difficulties were generally guided by the Syriac. Their desire was, as far as possible, to furnish a literal translation, remembering that it was the word of the living God which they wished to communicate. They arrived at purity of style, but always preferred perspicuity to elegance. When the revision was finished, the manuscript was read through by each person privately, and then by all together, confronting it again with the Greek text. Some alterations were then suggested, and even in the reading of the proof sheets various little amendments were made.* This new edition of 1838, although a great improvement upon the former, proved by no means to be the *ultimatum*. In the year 1856, a new revision of the work was decided upon, and to Mr. Reichardt, together with Dr. Bisenthal, the task of revision was given. The edition of 1838 was carefully examined, and April 12, 1865, the work was completed. In 1866, the new edition with vowels and accents was published, which redounds to the honor of both revisers and the Society. But this edition, in spite of the great amount of labor bestowed and the money spent upon it, proved itself not to be the *ne plus ultra*, especially in view of the criticism concerning the text as well as the accents, which Prof. Delitzsch published in his Hebrew edition of St. Paul's Epistle to the Romans. Considerations like these, especially the desire of realizing a hope cherished for about forty years, induced Prof. Delitzsch to undertake a new version of the New Testament, and we believe that he has executed this task in such a way, that it will stand the severest criticism. Aside from the translators's ability, there is another point, which will make this new translation superior to all its predecessors. All former translations were made from the so-called *textus receptus*, the present from the *Codex Sinaiticus*, and the student, who peruses this translation, will find all such passages as are wanting in the *Codex Sinaiticus* or the *Codex Alexandrinus* put in brackets. The

*Jewish Intelligence, 1838, p. 226.

British and Foreign Bible Society published this new version last year, a copy of which the author has sent to the writer, who takes pleasure in bringing this new work of the well known German Professor to the notice of the Christian student, who can procure a copy for about thirty cents.

ARTICLE V.

OBJECTIONS TO THE CAUSE OF MINISTERIAL EDUCATION CONSIDERED.

By L. M. HEILMAN, A. M., Harrisburg, Pa.

For some reason, Beneficiary Education has failed to render satisfaction to many minds. It, as a matter of course, has always encountered opposition, just as the cause of Missions and every other good cause; but men, once its friends, seem to have conceived a dislike for the plan. It is unreasonable to expect that it should be free from all imperfection, but surely, maintained as it has been by the wisest and best of men, the objections to it are to some extent imaginary or exaggerated.

There is, however, objection made further back, against a ministry at all liberally educated. This so-called advanced age, along with metaphysical Science, deems theology as old and less tangible than the Physical Sciences; and regarding the ministry as necessarily confined to theology, looks upon preachers as thus necessarily unlearned. They accordingly must be unscientific, and doting upon topics far back from the progress of materialism.

And cries against a thorough training in the schools come from men, who claim that a more fervent zeal alone will awaken souls to their need of the Gospel. The country has been deeply stirred by men of bad grammar and earnest preaching; and many seeming to attribute extraordinary movements to the illiterateness of men, overlook the criticisms and difficulties to which regular and continued pastor-

ates are exposed, and so undue contempt is created for ministers whose pulpits have been favored with the learning and culture acquired by "rubbing against College and Seminary walls."

With even less reason, there are also many, whose sympathies with men and institutions, too often lead them to hasten some into the ministry with meagre attainments. It cannot be denied that this is so in many of our Synods. The generality of men, too, are not so much for the education of the heralds of the Cross, as might be reasonably expected from the advancement of the age. Our high schools, which have advanced in our numerous cities and towns, give just enough of the higher branches of learning to satisfy the curiosity of young men, and few of them ever go to a college, but hasten at once into business, and there become the thinkers and influential men who oppose, if not directly yet indirectly, the need of so much learning. The love of learning is not cherished. Scientists too often regard the ministry as meddling in physics, hasty zeal wants only piety, and various influences lead to undervalue a learned pulpit. In attempting a discussion of this subject, we must be allowed to disclaim any special pretension to the higher attainments advocated. It is proposed to consider some objections to ministerial and beneficiary Education; and we begin with,

OBJECTIONS TO A LIBERAL MINISTERIAL EDUCATION.

1. The first is the general summary of the above tendencies,—the *utilitarian plea*—just enough for our special work. All men, even preachers, must be *specialists* in their peculiar way. This old complaint is forever varnished up anew. It is a thoughtless, silly objection; for it does not comprehend the *principle of training*, as the grand object of learning. It does not follow that a man, because he studies them, must preach the myths of Homer, and the storms of Virgil, any more than expound the differential tables of Pascal; but that the mind may gain culture and self-control. The apostles of Christ did not need three years to learn that their Master could perform miracles, or the same length of time to

understand His teachings, for a single pentecostal hour taught them more; but they gained a culture in that best of schools with that best of teachers. Why was Paul left to pass through Tarsus and Jerusalem, in the curriculum of the two greatest schools of Gentiles and Jews, before his conversion, when he in a rapture learned more of the Gospel than in the years of study, if it was not to give him that consecutively trained mind, that made his work the superior of all the apostles? It is the Divine plan, to draw out a man by training him to get his knowledge for himself. God never gives revelations when men can find out by working for themselves. The Pharisees had no visions of the Babe of Bethlehem; but the Shepherds and Magi had, for the latter had no other method of knowing.

2. This general complaint of utilitarianism troubles its voice with the special one of "secularizing the clergy." But alas, this is the whine of fifteen hundred years at least. It is as unjust as antique. Such an educated Christianity has sanctified learning, and turned the revelations of nature to praise God, in unison with the praise called forth by His word. The ministry study science to see the beauty and order of creation, and there find that the nature and attributes of God are displayed in the material universe. It does not make a believer in a Divine revelation skeptical, to find such convincing proofs of the divine existence and agency, but must greatly confirm his faith.

It is difficult to see how we could explain the long previous culture of St. Paul, if it be not that he was by it led to to meet the foes of Christ in his day. It was of the most important service to him, when he could meet the Jews and philosophers on their own ground, and refute their cavils and objections. He could stand on the platform which had been graced by Demosthenes, and speak with power that awed the critical Athenians. His knowledge was inappropriate and his eloquence sinful, if, perchance, he was mad with learning! No, the testimony of history is, that the world's greatest men are found among the advocates of the Gospel. In every age the most successful laborers in the cause of Christ

and His truth, were men of superior training. Origen, "the father of Scientific Theology," was distinguished among all classes for his learning. The brilliant lights of Tertullian and Chrysostom had shone at the bar and on the rostrum with extraordinary splendor, before their conversion. Classical and scientific training not only fits men for their calling in the ministry, but these attainments are sanctified and turned to noblest purposes. While schools existed for theological training, from the earliest periods, Providence, as if regarding their curriculum too meagre, seized in those ages the most distinguished scholars from other spheres, that their learning might be used against the skepticism then prevailing. And as soon as the fanatical cry of secularizing the ministry led the Council of Chalcedon, A. D. 451, to discourage the education of candidates for the sacred office, there set in those thousand years of darkness which an inefficient clergy left to reign. It was only when the voice of a learned ministry was heard, that reformation began, and new life was restored to the Church.

3. The objection to "*theological controversy*," as caused by learning, is still urged as of old. It is repeated with zest, that the more learned of our Doctors are ever bringing strife and contention into the Church. We are not prepared to say that learned men have not sometimes been given to controversy, but we repel as not true the charge that learning makes men contentious. Controversy may sometimes be necessary. It has aided in settling the most sublime doctrines of the Bible. Besides, it has quickened inquiry, stimulated talent, and prompted to activity, and this has given men that superiority which nothing but earnest search after the truth can bestow. When the age of disputes about creeds, which we are willing to call overwrought, was passed through, the clergy became less earnest and persevering as students of divine things, and less original as thinkers. Angelo drew his inimitable pictures with brushes made by his own hand. Original inquiry makes men. So it is that earnest study has made most active and useful ministers. Controversy is the weakness, not the result of learning.

Controversies, it may be said, are sought by learned men, for the purpose of displaying their talents or learning, who thus become proud and unfitted for the work of an earnest ministry. We admit that there is danger here. Some men acquire learning and literary skill as a miser does his gold, for the mere love of it; but it does not necessarily follow that either gold or learning is hurtful or sinful. And as for the pride of learning, it is certain that neither the trained nor untrained pastor has any reason to boast of his superior attainments, and it is equally certain, that scholarly attainments do not unfit men for piety or the hard work of the ministry. There is greater danger to be apprehended from the conceit and mock humility, that often allow a novice to assume that for which the Scriptures require "reading" and "aptness to teach." The accurate scholarship of Doddridge was consistent with the profoundest spirituality. Melancthon's learning and humility are proverbial. The extensive authorship of Baxter did not unfit him for the most laborious service in the pulpit, and from house to house.

4. With the risk of incurring blame for prolixity, we must not forget the objection that *too much time* is spent in preparation. Souls, it is said, perish meanwhile. And the difficulty is aggravated, as supposed, in so long detaining the beneficiary whose expenses are borne by the Church. A word should suffice upon this point, which the more and more prevalent practice of various denominations is regarding as an unfounded objection. Providence detains the child and youth many years, training and fitting him for life, even though a widowed mother's poverty impatiently argues, she must wait long. Is it true that, on this account, "souls perish?" Does it prove a wrong that the physician is not hastened out to aid the sick and suffering, before he has acquired that knowledge and experience which will enable him to act intelligently and render valuable assistance? Shall he experiment on men's diseases and wounds, before he has qualified himself for the task? Time thus employed is not lost, but gained. The class-room fits the young man with elements, at least, of what is most important to his future usefulness and

efficiency. Experience testifies from the lips of many, that in the active field time can never make up for the loss of a quiet and complete preparatory training.

Over and above all these complaints, we cannot fail to see, in the times, the banner of sacred learning floating over the learned world. The confident materialist has had his proud boasting lowered in tone. A few years ago, men prophesied that materialistic infidelity was about to drive the Church from civilized lands, to cultivate only the darker regions. But what do we see? The learning of the believing Church is in the breach, and the foremost scientists of the day, as Virchow, Dana, and Gray, lift the white flag, and caution their specialist friends not to *assume* so much. Spencer and Huxley have considerably modified their tone, and Darwin has well nigh retracted; and if Tyndall is still bold, it is against the decided caution of the calmer and more reasonable scholars, and because he cannot rid his irate blood of the "theological" venom he imagines he already drank. The tide has turned, and the battle is being decided in favor of truth, for which much has been done by Christian if not clerical learning. To say the least, some of the most efficient scholarship on the side to which the tide is tending, would not have been in the conflict, were the ministry trained on the utilitarian plan, or kept ignorant of the magazines of science, or had they been afraid or unable to enter the field of combat. There has been many a Paul on Mar's Hill.

OBJECTIONS TO BENEFICIARY EDUCATION.

There is real dissatisfaction on the part of many, with the support of students by the Church, while in College and Seminary preparing for the ministry.

1. Failures are supposed to be so many, as to justify the objection to the whole practice as a failure. Some beneficiaries have taken only a partial course, and are in the field not sufficiently prepared. Others have cut their studies short, or taken the collegiate course and gone into the ranks of other professions. It has been the means of putting men wanting in talent or consecration, or both, into the ministry. The

health of some has compelled them to desist from the work, and death, in some cases, has caused money to be lost. These are mostly serious charges. But it may be said, that amid the uncertainties of life, there is hardly an investment of business or benevolence of any kind, where such failures are not more or less common. Many a father has the same experience with a child or a family. The question cannot be determined upon the cases of failure, unless these cases are the *prevailing* ones. This we cannot admit.

As to the character of the subjects, physically, intellectually, and morally, many false impressions exist, and these impressions, in many cases, arise just because of the common tendency of men to find fault with poverty, and especially with those who are dependent for support upon others. The gold in the coffer of a rich man hides a multitude of sins in his son. The stigma of "poor" young men at school, "charity students," "beneficiaries of the Church's money," and the like, readily foster the vague prejudice against sober judgment. These are in their centre false impressions. These beneficiaries are not from the lowest classes of society. It has been observed by Bernard, that they are from the laboring class of society, who fill really the positions of honor and trust in state, the useful trades, and ranks of royal merchants. This competent judge calls them, in his *American Journal of Education*, "*picked men*." An occasional gawky, who thus gets to be a member of a College, very readily creates in the minds of some for life a dislike to the whole system. President Woolsey, 1864, gave it as his judgment, after careful observation and inquiry, that by far the majority of beneficiaries under his care stood in rank above the average scholarship.

Some failures with the Presbyterian Board of Education, a few years ago, were attributed to discouragement of beneficiaries, by giving them too little aid. The most common observation discovers, that some of our students have boarded themselves, for lack of sufficient aid, and have laid the foundation for unsocial temperament, and disease, and have actually met death prematurely, while at College or Seminary.

The discovery also is not hard to make, that committees and Synods inquire insinuatingly about these "beneficiaries," often to the painful injury of sensitive and noble natures. It might be a profitable inquiry, how much the fault-finders have actually done to bring about the objects of their complaints publicly and privately. And as for those not really designed for the gospel ministry, there are quite as many on their own funds that make the same mistake. The probability is that not many will undertake a course of eight or ten years' study just because they may get the money. There is nothing in the sober moral and spiritual requirements, even in youth, to lure on the careless to enter so easily the ministerial profession.

But the general usefulness of the system of Beneficiary Education, except for cavilling, ought to foreclose all such discussion. The Church could not have done without the men thus educated. Dr. Alexander once said, that one half of the Presbyterian ministry, trained at Princeton up to that day, had been beneficiaries. Not long since, this proportion was reported officially to be still true to the Church. Within the half century of the General Synod's existence, several thousand young men have been educated by her means. What would have been the sad results, had this means of providing ministers for our Lutheran Church been entirely neglected? Carefully conducted, this method makes the firmest adherents to the cause of Christ. The success that, under various names, has crowned the American ministry, during the period when this agency has been employed, abundantly testifies to the inspiring gratitude and constraining love, which have animated those once so supported. And we very much question whether such men as often leave their own church as others do. They become warmly attached to their denomination and brethren. Beyond all question, many of them occupy and have occupied the most useful and responsible positions in the Church, and have rendered the cause of the Master, even in single cases, more than a return for all the aid bestowed on the cause.

2. The manhood is said to be marred by this method of

support. A young man gains more "grit" and self-reliance by being made to sustain himself. It may not be amiss to bear in mind, that the chief source of this objection is the humanitarian kind of thought, so well known as "New England" thought. It is really of that stamp that makes all of the culture and noble spirit, with which a man may adorn himself, independent of the Spirit of God, and so make himself equal to the Son, whom we prefer to call Divine. Is any man independent? Especially is the young man the author of the fortune that sustains him at school? It is older even than the observation of Channing, that few of the young men, capable of self-support, have the pluck to take a manly course at school or in life. Facts are not in accord with the objector, who theorizes about the unmanly influences of beneficiary aid. The truly humble man does not feel degraded by assistance received, but grateful and encouraged. The American Education Society, for a number of years, *loaned* money to the indigent young men, but seems to have so overburdened them as to have deemed it advisable to give them the money. The supposed manhood was not attained by this process, but discouraged to failure too often. The practices in other ranks of life do not reveal failure from beneficiary assistance. Charlemagne, whose empire was regarded as the most successful of Roman experiments in government during the dark periods, found it well to educate the youth upon the public bounties. Buddhism and Mohammedanism do not have any less acute defenders of their causes, because they rear their champion teachers in mosque and temple. It ought not to blunt the feelings of a young man about to enter the ministry, that he is aided, any more than those entering the ranks of cadets at West Point. In Europe, where manly scholarship has found a place, the schools are none the less high in their standard for having many of the teachers and scholars trained by the public funds. Say if you will, that at West Point and military schools in Europe, all, without distinction, are sustained. We point to distinctions that are made, between the rich and the poor, in the seminaries of teachers and students, in universi-

ties, even for political and other positions. Facts stamp the objection as a myth.

3. The same spirit, supposing itself an advocate of manly independence, thinks that Beneficiary Education is a fetter to talent and free inquiry, because the student is required to enter the ministry, and of the denomination that aids him. Some years ago it was maintained, in the *Evangelical Review*, that money ought to be given without exacting the promise of the study of theology. It is reiterated that beneficiaries are compelled to simply learn dogmas as formulated by others, that the scriptures are learned only as the schools teach them, and that all free independent acquirements of truth are narrowed to parrot knowledge.

That some students are deficient in independence of thought, is not denied, but that only beneficiaries are so, and because they are beneficiaries, is without proof. Are those aided more narrow-minded than others? As for contracting the development of the mind, there is more of gratuity and theory than careful observation in that objection. Positive knowledge is always more inspiring and quickening than the flimsy doubts, that too many self-styled free inquirers throw about not only the points of indifference, but around fundamental truths. It is the boast of the Unitarian and Universalist. When the second century bent the theological student to meet the skepticism and idolatry of that day, was there not more vigor in the ministry than when training was more indifferent? Did Revs. Cotton and Mather preach less faithfully the gospel for having been beneficiaries? Let the liberal thinkers ask, did the several millions of money expended by the American Education Society, in its first half century, make its thousands of beneficiaries less effective or more narrow Congregationalists? The system has rather elevated the standard of learning and ministerial attainments in all denominations, for without it, many unlearned would have filled their pulpits. Indeed, with the present methods of instruction, and the full comparison of theological views in the history of doctrine, it is impossible to understand how a student can fail to see nearly all kinds of opinions. And if any would see what comes of much preach-

ing without proper training, they need only look at the extensive antinomian tendencies of the gospel preached without the law, in these latter years. Multitudes have gone to inquiry meetings, and temperance gatherings, with apparent peace with God, who were ignorant of the duty of obedience. Are we not reaping the reaction of this preaching of faith without works? We tremble at the course of Oxford, twenty-five and fifty years ago, when she sent out the most ingenious skeptics on the one hand, and superstitious ritualists on the other, because she left her sons without the proper knowledge of Christian Evidences, and of saving evangelical truths. To sum up the whole danger of a free and undetermined course for students, what have Yale and Harvard done for truth and Christ, since they left the original basis of ministerial education? Let much of New England skepticism answer.

4. Once more, it is objected that this system puts too many men into the ministry. Beneficiary Education multiplies ministers! Does it call men? God does that. The men needed are raised up. The Lord develops his kingdom as He does the tree. The vine produces the branches, and Christ has so called the agents needed. Dispensations followed each other, providences, offices, teachings, as men could bear them. When the world is ripened for reformation the reformer is raised up. In the individual history of Christ's ministers, the smallest circumstances of childhood and youth are significant of their calling. The men are called in Divine providence, and the simple duty is too fit them. Too many there cannot be, while the prayer for "more laborers" is not obsolete. The proportions of labor and number of laborers are not in men to regulate. If there be only more of the spirit of self-denial in the Church, there will not fail to be found fields. The domestic and foreign fields are not reaped; and the commanded prayer is for more laborers. Let more missionary money be raised, and instead of pastors driving themselves from their charges by it, they will send other men away to other fields. The proportions of demand and supply are only disarranged in time of spiritual panic.

Will any man undertake to prove that the ministry, sent out under beneficiary training, is not Divinely called? Luther and Muhlenberg entered fields in pursuance unquestionably of the Divine will, but they were largely beneficiaries. The men whose names are enrolled high in the annals of the Church on both continents, cannot be regarded as intruders into the sacred office. Imagine the irretrievable loss to the American churches without these men, and then consider the duty incumbent in the Church towards this cause.

Besides considering the objections to this work, we will mention some of

THE DISADVANTAGES OF ABANDONING BENEFICIARY EDUCATION.

1. To abandon the system is to have an uneducated ministry. The men called of God would, without training, largely enter their fields. As a rule it has not been so, because when men were wanting, for instance in the new world, educated beneficiaries, or others, were raised up in the old. Had this plan not prepared a considerable number, the western continent would not have had such able missionaries. This method alone has given a sufficiency of trained men to preserve an educated ministry. And once put a large number of untrained men into the office, and the standard of culture throughout the Church is lowered. Beneficiary Education helps to unlock the treasures of science and learning, and to furnish an able and competent ministry for our day and generation.

2. To abandon this, is to abandon one of the noblest investments of benevolence. The vine dresser takes pains with the vine long before it produces the luscious fruit. Candidates for the ministry need care and pecuniary aid during the preparation, if they are to yield the richest fruits for the Church. They can no more support themselves during their student course, than afterwards in the field. Yet they are called and as really are doing service while preparing for the blessed kingdom, as at any other time. The aid then bestowed is expended on direct training of mind and heart. Other causes of benevolence receive very largely for material and

bodily wants, while this trains talent, and that to fit it for the noblest agency in the mind of God. The value of such an investment is not to be estimated.

3. To abandon Beneficiary Education, is to ignore the voice of history and the examples of Scripture.

Those whom God has raised up to herald the truth, have usually been poor in temporal goods. The Old Testament and the New are our testimony. One cannot but feel that opposition to this cause is opposition to the teachings of providence and inspiration. The Apostles ate the bread of miracles and of the families that entertained them, while under the tuition of their Master. Timothy was a traveling beneficiary. Paul in Arabia could hardly have supported himself during three years of study. In the early Church the plan was not unknown, since Polycarp was supported by money from a Christian lady during his course under his apostolic preceptor. And when we turn to the Old Testament we find the same practice. The schools of the prophets were beneficiary, else the care for the poisoned pottage and the sunken axe has little meaning. Gehazzi asked money and raiment for the student prophets. Samuel was reared from a child at the altar of beneficence. And indeed the whole Levitic tribe were reared and supported by the other tribes. So nearly universal is this method in the Bible, that it is just to call the scriptural plan of training ministers, *beneficiary*, and to charge those who oppose it with setting themselves against a divinely sanctioned method of educating the needy young men, whom God has called to further His cause, by preaching the Gospel.

It may be added, that some of the difficulties and failures of this system arise from mistakes in not exercising proper discrimination in the selection of candidates. There should be opportunity to examine carefully into the talents and qualifications of the applicants.

1. The method of Scripture points usually to those of susceptible years.

2. Synods should require sufficient proof on the part of young men of Christian character, and of energy and ability

to study, and this from other than partial friends. Careful investigation should be made, in each case, before the applicant is received by the Church.

With some such cautions, the Church needs awakening to her duty in this work. This interest should lie nearer her heart, and more should be done to supply laborers for the ever-widening field. The work of God will extend, and the agents must be increased and equipped. This is clear. God calls: and the Church must educate.

ARTICLE V.

COURSE AND CHARACTER OF EMIGRATION, AND WHAT PER CENT. IS AVAILABLE TO THE LUTHERAN CHURCH.*

By Rev. Prof. SAMUEL AUGHEY, Ph. D., Lincoln, Nebraska.

This subject involves the presentation of statistics, and has so far a basis of fact. Correct statistics are among the most important of all factors in the calculations of the statesman, and even the plans of the teacher and moralist. It has been observed that the correctness of a nation's statistics gauges the perfection of her science of government. For government to be worthy of the name must be scientific. Plato remarked, (Statesman): "that can be the only true form of government, in which the governors are found to possess true science, and are not mere pretenders, whether they rule according to law, or without law, over willing or unwilling subjects and are rich or poor." And no government can be scientific that does not ground her works on the statistics of the nation, as well as the character of the people. The social philosopher is equally dependent on statistics for the determination of some of those problems, that lie in the path of his investigations.† Now, the church will act most wisely if she heeds

*An address delivered before the Home Missionary Convention of the General Synod of the Evangelical Lutheran Church at Omaha, Neb., May 15th, 1878.

†See Carey's Social Science, Vol. II.—also Spencer and Mill.

the lesson from the same source. This would be the course of wisdom, the dictum of science, and obedience to the very requirements of the gospel.

It is true that the statistics of the Republic do not compare in accuracy with those, for example, of Germany. The great German statisticians can tell, within a very small fraction, how many romantic young ladies of sixty will, during the next years, marry boys of eighteen; and how many masculine fools of sixty will marry girls of eighteen. They can also tell how many cases of desertion there will be next year, what per cent. will die from each kind of disease, and how many will commit suicide by hanging, shooting, poison, etc. In view of this accuracy of their statistics, their great statistician asks, "is society therefore a machine, destined to move in a rut, whatever the human will may devise." He answers this question himself, by no means, because statistics give the causes of misfortune and crime, and it is the business of the statesman, the teacher and church, to remove the causes, when the effect must cease. Now while it is true that our statistics are not correct enough to give results with entire accuracy they still approximate close enough to the truth, to point out the path of duty, and the conditioning law, obedience to which will lift the Church into new life and the fulfillment of her true destiny.

The causes of emigration vary with the age and country. At present the great impelling motive of the people, who emigrate into new lands, is the craving to better their financial condition. Sometimes indeed there may be social or sanitary reasons that prompt to a change. Occasionally men throw themselves into the whirl of western life to escape from trouble. Not a few come here with the laudable ambition to help to make and to mould aright new commonwealths. But after making full allowance for every other motive, none will be found so common or potent as the desire to do better financially, and especially to give children a better start in the race of life. And in this respect, there is

*Zur Philosophie der Statistik, G. Fr. Kalb, Leipzig, 1875.

little difference between natives and foreigners. The number who come to the west from abroad, like the German Russians, from religious considerations, is a small per cent. of the whole number. As might be expected, the great body of those who come west are comparatively poor. Often they are only able to get a piece of raw prairie, "on time," and until their land, however cheap it may be, is paid for, brought into cultivation, buildings, stock, and machinery provided for, little can be done or given for church purposes.

No State has furnished more people for the west than Pennsylvania. Early occupied by the hardy Germans, it has never ceased to supply other States, and especially those in the same latitude, with a superior class of emigrants. Ohio very early drew most largely on Pennsylvania for its people. Indiana and Illinois obtained almost as many. Pennsylvania largely helped to swell the population of Iowa. And it should not be forgotten that many of the emigrants that are credited to Ohio, Indiana, Illinois, and Iowa, in the census reports of Nebraska, originally came from Pennsylvania, and are really of Lutheran origin and character.

According to the census of 1870, about six per cent. of the people of Nebraska came from Pennsylvania. As the population of Nebraska, long before the close of this year, will be 400,000, and as this proportion of emigration from Pennsylvania has rather increased since 1870, we are safe in saying, that during this year, there will already be at least 24,000 people here from the old Keystone State. As at least twenty per cent. of the population of Pennsylvania is Lutheran, at least that per cent. of the people coming here from there must be Lutheran. This would give a Lutheran population for Nebraska from Pennsylvania of 4,800. Judging from my experience and observations in traveling over the State, I have no doubt this estimate is too low, but it is better to take the figures of the census reports as the basis for our calculations. About nine per cent. of the population of Nebraska, according to the census tables, comes from Ohio. During this year, therefore, there will have accumulated 36,000 people here from that State. And as a trifle more than ten per cent. of the

population of Ohio are Lutherans, at least that per cent. of the people from Ohio are Lutherans or of Lutheran origin. This would give Nebraska 3600 of a Lutheran population from this State. By the same methods of calculation, I estimate that there are in Nebraska at least 400 of our population from New York, of Lutheran origin. And although no note was taken in the census tables of the number of people in Nebraska from Maryland, yet, from private sources of information, I am satisfied that at least as many Lutherans are here from that State as from New York. It is safe to make the census reports of 1870, the basis of our estimates of the number of people that came here since then, from Indiana, Illinois, and Iowa. From these States, as well as from West Virginia, Missouri, Wisconsin and Michigan, many Lutherans came to Nebraska, and mingled with the population. Not less than 2200 of the population from these States must be of Lutheran origin. It is probably much larger than this. From all these sources, the population here of American origin and Lutheran in membership, birth or affinity, is not less than 11,000. One source of the Lutheran population of Nebraska I find it impossible to estimate in figures. Great numbers of Lutherans of German origin, but American birth, have come here from Wisconsin, a few from Minnesota, Illinois, and Michigan, and a great many from Missouri, of which no notice is taken in the census reports, except the few that are noted as being born in some of these States. Judging, however, from my personal acquaintance with many Germans from these sections, I have no doubt that, by the end of this year, the Lutheran population from these sources will approximate to 5000 souls.

THE NATIVE GERMANS.

As to the Germans of European birth, the case stands very differently. According to the census of 1870, the per cent. of European Germans in Nebraska was about nine. This would give by the end of this year, if the increase has continued at an equal ratio—and it certainly has not lessened—at least

36,000 of a European German population for Nebraska. I do not know the per cent. of Lutherans among these Germans, with any approach to strict accuracy, but after having in places mingled among these Germans somewhat extensively betimes, for thirteen years, I estimate that at least sixty-five per cent. are Lutherans by birth and education. None of the prominent Germans with whom I have conversed on the subject, have made the estimate any lower—the most of them, indeed, have made it higher. This then would give a European German Lutheran population, by the end of this year, of at least 23,760. But if we take into consideration the fact, that there has been an especially large influx of Germans into the State since 1870, this number should be increased to at least 25,000.

SCANDINAVIANS.

Another conspicuous element in the Lutheran population of foreign origin in Nebraska, are the Scandinavians. In 1870, not less than 3.24 per cent. of the population was of Scandinavian origin. Since then, there has been a large increase of emigrants from this source, so that at least four per cent. of the population is now Scandinavian. If this is correct—and there can be no doubt that it is approximately accurate—then the entire number will be 16,000, and all these people can legitimately be considered as Lutheran.

Reviewing now our calculations, we find that the Lutheran population of Nebraska is divided into native and foreign elements. Of American origin, 4800 came from Pennsylvania, 3600 came from Ohio, 400 came from New York, 2200 came from Maryland, New Jersey, Indiana, Illinois, etc. This gives a Lutheran population of 11,000 of American origin. To these add 25,000 Germans, and 16,000 Scandinavians, and we have 52,000 people in Nebraska of really Lutheran ecclesiastical origin—of Lutheran birth and affinity—that ought to be embraced in our churches. I say they ought to be gathered into our churches, for their sake, and for the sake of the Lutheran Church itself. Because here on the plains of Nebraska, will eventually occur some of the great struggles

of the age, between truth and error—between liberty and anarchy, order and law.

Look for a moment at the character of Nebraska. It has been the least advertised of any of the western States, and yet her population will soon be 400,000. Three fourths of her surface is composed of one of the richest soils in the world—the *Loess* formation—a soil that in Egypt and northern China supports a population of from 200 to 500 to the square mile—a soil that has made the Rhine valley and the plains of Burgundy famous for 2,000 years—a soil that is practically inexhaustible, and which can endure the mutations of time better than any other. Here too is a climate which is not surpassed for healthfulness by any section of the globe.*

Here on these plains, long before the close of this century, will be collected a population of 2,000,000, or more, and owing to the educational operations now in progress, these people will be highly educated and accomplished. At the present rate of increase, the Lutheran population by this time ought to number at least one quarter of a million, and it would undoubtedly approach these numbers if the Church could now be brought up to the strict standard of duty. That would be our numerical strength if we merely held our own. But a church, as every one knows, that does its entire duty to its own household, gathers into its fold many, who had never been indented with Christianity or religion in any form.

LUTHERANISM IN THE ADJOINING STATES.

As to Kansas, Iowa, and Missouri, I will leave the brethren from these magnificent States to speak for themselves. But in studying the census tables, and comparing them with our church statistics, the conclusion has been forced upon me, that there must have been fully as large a per cent. of Lutheran material in each of these States, originally at least, as in Nebraska. If, then, this is correct, estimating the present population of Kansas at 800,000, there ought to be now, or

*Those interested on this subject, will find it discussed fully in my paper on the Superficial Deposit of Neb., Hayden Reports for 1874.

there has been at one time and another, a Lutheran population in that State of 102,000 German and English. In Iowa there has been, up to the present time, a Lutheran population of at least 130,000. Probably in Kansas a great deal of our material is already lost to the Church, and there can be no doubt that this is largely the case in Iowa. But concerning Lutheran interests in these States, I am not so well posted, and therefore do not wish to speak so confidently as of Nebraska, which has been the principal scene of my own labors.

WHERE MISSIONARY EFFORTS SHOULD BE PUT FORTH.

There is one feature of missionary work that statistics make doubly emphatic. They unerringly point out where the most hopeful fields of exertion are. They point out where population is increasing most rapidly, and where society is in a formative stage. They demonstrate, beyond all cavil, that the great and most promising fields of missionary work for our Church, are in the new west. Population in the east is comparatively fixed, and the per cent. of increase each decade is comparatively small. Here the population multiplies itself with amazing rapidity. Examine the States west of Pennsylvania, and it will be found that the increase of population has always been vastly the greatest during the extreme youth of the States.

Ohio, for example, increased 105.53 per cent. in population between 1810 and 1820. Already between 1840 and 1850 her increase was only 30.26 per cent., and from 1850 to 1860 her increase was only 18.13 per cent., and during the next ten years it was still less, being only 13.92 per cent. Illinois increased her population, between 1840 and 1850, to the extent of 202.44 per cent., and between 1850 and 1860 78.80 per cent. In the next decade—between 1860 and 1870, her increase of population was only 48.20 per cent. And at the present time, her increase of population comes principally from births, and very little from emigration. In Iowa the largest per cent. of increase occurred between 1840 and 1850, when it reached 345.84 per cent. In the next decade—the one between 1850 and 1860, her increase was still enor-

mous, being no less than 251.12 per cent. But between 1860 and 1870, her increase in population fell to 76.91 per cent. And judging from such imperfect census reports as I have been able to gather, the present decade will not show more than about 45 per cent. of increase.

A great increase in the population of Kansas occurred between 1860 and 1870, when it reached 239.90 per cent. But the present rate of increase is even greater than that. Estimating the population of Kansas at present at 800,000, the increase during the eight years of this decade is not less than 218.80 per cent.. It is more rapid this season than ever before.

In Nebraska the increase of population was 326.45 per cent. between 1860 and 1870. For the eight years of this decade it will not be less than 226.03 per cent. The increase in population was never so rapid as at present.

Neighboring sections—Dakota Territory and Colorado, equally promising to the Lutheran Church, if they could be cultivated, are also increasing in population and wealth with great rapidity, but my limits will not permit me to discuss them.

It is seen from this exhibit, that Nebraska and Kansas are increasing to-day in population at a rate that equals that of Illinois and Iowa, in their palmiest periods. Because our church interests were comparatively neglected in Illinois and Iowa in their formative periods, thirty years ago, when their populations were increasing the most rapidly, so much ground was lost, that it perhaps can never be recovered again, simply because, by our neglect, our own material was gathered into other churches. When I say that our church work was then neglected, I do not mean that nothing was done. I know that men labored there at that time, in the interests of Lutheran Christianity, with an apostolic fidelity. I only mean that there were not enough laborers to occupy the field, and that, therefore, the greater part of our material was gathered by others. If men and means had been sent there in sufficient numbers, during those early days, the Lutheran Church in Illinois at present, in efficiency and numbers, would be second to no other.

The opportunity that the Lutheran Church had in Illinois and Iowa thirty years ago, is, at least to some extent, ours to-day in Nebraska. Even here a great deal has already been lost. But if our work is even now strengthened, as it could and should be, the Church of the Reformation will yet become in this State what she was intended to be by her Master—a great evangelizer of the people, and a leader in every good work.

In view of all these facts, is not this the place where most of our missionary work should be attempted at the present time? Here the most can be accomplished with the same outlay in men and money. There are many single missions in the east, that have cost the Church more in money than all the missions put together, that have become self-sustaining in Nebraska. Supply Nebraska and Kansas each with fifteen more home missionaries, and keep that number in the field, and in ten or fifteen years all this vast territory, so far as Lutheran interests are concerned, will take care of itself. Such a policy would make these dominantly Lutheran States, and give to the Church of the Reformation a vantage ground in the west, such a base of operations and supplies as she possesses in Ohio and Pennsylvania.

It is a well-known maxim in war, that the strongest legions should be precipitated on some point that must be carried at all hazards. The great general guards against scattering his forces, to avoid being cut up in detail. A similar policy in church affairs, would be most in accordance with common sense and the experience of the past. Our missionary work should be massed where the most abundant and available materials are found; where our missionaries can commence work on equal terms with others, and where the most can be accomplished for the Master and the good of men. I am aware that men differ in opinion as to the most desirable localities for missionary effort. But if places are found where the population is rapidly doubling itself by emigration, where our material can be speedily gathered before it is absorbed by others, and where our missionaries can enter the field on equal terms with others—such fields, it is admitted, should

be occupied at once. Now this is precisely the character of the mission fields in Nebraska and Kansas. They can now be occupied with comparatively little cost—hereafter it may be impossible, or they must be cultivated at double the expense in time, labor, and money. Our experience here in Nebraska demonstrates this, that a thousand dollars judiciously expended will accomplish more in developing the resources of our Church, and augmenting its power to reach the masses, than five times that amount expended in older sections, where our interests have been neglected until our members are discouraged and gathered into other folds, and where other denominations have so occupied the ground, that the people spontaneously gravitate towards them.

In Nebraska a few churches have been established by the General Synod, that have done well, perhaps beyond what could naturally have been expected, considering the help that was given them. Still more churches have been organized by the Missouri Synod, most of whose ministers, that I have met, are laboring with great zeal and self denial to gather the scattered members of the fold. And I admit that I greatly prefer that the German Lutherans should be gathered into congregations by the Missourians, rather than see them lost to the church. Among the Scandinavians, both the Augustana and Ansgari Synods have established churches, and supplied them with pastors, who amid poverty and great trials are yet most successful in their work. And yet large fields are comparatively uncultivated. Some of these unoccupied fields may not be promising at first, but faithful labor would soon make them so. A single missionary in a county could often organize a number of congregations of from ten to thirty members, which would become nuclei around which, with faithful labor, would gather many of our members that are coming from the east. In a few years such small beginnings result in self-sustaining pastoral charges.

I say nothing here of the duty of the Lutheran Church to those without any religious home or life. If even there were no Lutherans in the west, the Master's last command would still be imperative to his Church, to send the gospel

and press its claims on the people of these new and growing States.

It has sometimes been charged, that one hindrance to the success of our church in the west, has resulted from the inferior intellectual, moral, and social character of our preachers. This is a misapprehension. I have had unusual opportunities for observation, not only of ours, but also of the clergy of other churches. While on scientific expeditions through the State, which brought me into contact with clergymen in every county, and sometimes in almost every township of Nebraska, and to some extent in Iowa and Kansas, the character of the clergy always attracted my attention. As a result of my observation, I say it without fear of successful contradiction, the Lutheran clergy of the west, in all the elements of a true manhood, in intellectual power, and devotion to their proper work, are the peers of the ministry of any other Church. Nay, further, they even average higher in capacity and character than most other Churches. I admit that some of our ministers are not up to the average in culture; but the same can be said of others. It is also objected that some of our clergy have engaged in secular pursuits. This is true of our ministers and those of all other Churches. Even the east is not without secularized clergymen in almost every large town and city. And it should not be forgotten, that in the great majority of cases, the western clergymen has engaged in part in some secular calling in order to get the means to live while preaching the gospel. They, like Paul, worked with their own hands, because the Church could not, or would not support them. There is not one among them, who will not gladly drop all secular business, whenever the Church undertakes their support. They know full as well as their eastern brethren, that a release from secular labors would greatly increase their efficiency.

Another complaint sometimes heard, is that the Lutherans of American birth, when they come west, lose their affection for the Church of their fathers. This may indeed happen sometimes, but it is not by any means so general as represented. I have found as warm an attachment among

the Lutherans, that come west, for their own church, as exists among the members of other denominations. I have never witnessed greater exhibitions of joy than among our people, when in the west, they met brethren in the faith, and especially ministers of their own Church. The persistence with which they hold out against the attempts to proselyte them is worthy of all praise. Often, only after they have given up all hope of ever having a Lutheran church do they unite with other communions. No language can express the plaintive longings that are often heard from our scattered people, for the establishment of churches among them.

Wherever in the west our Church is properly represented it commands the respect of the public. The Christian world will never voluntarily leave the memory of the reformation to perish. And if we are not recreant to our duty, but properly assert ourselves, the Church of the reformation will never cease to excite the admiration and the respect of men.

The question then returns, what is our great want? We have the materials for new churches in greater abundance than other denominations. Our people are not disinclined to unite again with Lutheran churches. It is also evident from the many letters of inquiry for western charges, that many of our ministers would be ready to come and cultivate these western fields, if the means of support were provided.

The great want is—we may as well be honest and say it—money. Our Home Missionary Society is not supplied with funds to establish missions where they are needed in the west. Again and again, have we marked out promising mission fields. No salary, however, could be raised to begin with. When brethren were written to, to come here and cultivate these fields, the general inquiry was, how much salary can they raise. When they were told that next to nothing could be given at first for the support of a pastor, the matter was dropped. Other churches have pursued a different policy. Wherever they could organize a church of half a dozen of members it was done, a pastor was supplied and his salary furnished from abroad. The Presbyterians, for example, have

established in Nebraska seventy-five mission churches that are supplied by thirty-five home missionaries, each of whom receives, on an average, nearly five hundred dollars from their Home Missionary Society. They expend, therefore, over \$17,000 a year in Nebraska alone for home missions. And yet they have only five self sustaining pastoral charges in the State—not by any means as many as the Lutherans of the General Synod. They have, however, thirty-five times as many missionaries as we have. The Congregationalists have even more missions, and are expending much more money for missions than the Presbyterians. These denominations even calculate on a certain per cent. of failures, and are not astonished when they occur. The fact is, that if we had half as much a year to expend for home missions as either of these churches, the Church of the Reformation would become as strong in Nebraska and as influential as it is in Pennsylvania. I repeat therefore, that the great need in our mission work is money, and if the money is furnished, the men can be had, and could have been had all along in the history of this work in Nebraska.

I confess that I have been in a state of feeling akin to despair on this subject. When engaged in the home mission work, I made similar statements at Synods in the east, in letters, and in newspaper articles. Apparently it struck no cord and had no response. Prayers and appeals for help were alike ineffectual. Mine was no exceptional experience. Brother H. W. Kuhns, who first started the mission work in this State, in the fall of 1853, while it was an infant territory, and who labored with great enthusiasm, zeal, and self-denial, to lay the foundations of our Church, frequently placed before the Church the conditions and needs of this vast field. Brother J. W. Kuhlman, who commenced his labors at Fontenelle, and who is with us here, Brother Eli Huber, who established the Church in Nebraska City, and who is now in Philadelphia, and Brother J. G. Groenmiller—I bear glad testimony to the fact that these brethren labored here with great fidelity and self denial. They, like myself, have felt betimes that appeals for help fell on deaf ears and comparatively indifferent hearts. And yet perhaps our iso-

lated and lonely condition made us expect too much from the eastern church, which, not having the magnitude of the western work under its own direct observation, permitted itself to become so absorbed with its own wants, that it had little time, sympathy, or money to give for the missionary enterprises beyond the Missouri. Had it been otherwise, the Lutheran Church to-day, would be second to no other in numbers and influence in Nebraska. Would to God that this Missionary Convention could inaugurate a new era in mission work. Let us remember, that to do this the Church must be brought to contribute, not twelve but fifty or seventy thousand dollars a year for mission purposes. She has the wealth, and the ability to do this, and if it is not speedily done, some Christians will have a fearful account to render at the judgment of the great day. At Synods, and at the meetings of the General Synod, missionary meetings, generally limited to an insignificant amount of time, have distinguished themselves oftenest by resolving great things, and then doing no more than before. The great things determined on paper have not taken place. And I have no confidence that they will now be performed in the direction of filling our mission treasuries, unless the Master interferes to transmute our Church into a new life. Because with all its grandeur of character, it has this one fault, this great blemish, that it is not doing its part in evangelizing the masses, and not even properly taking care of its own people, who through the movements of the divine providence, seek homes in the great west. Some of the brethren here insist that the Church is about to make a new departure, that the day of small things is past, that simply "resoluting" is over for ever; and that hereafter something will be done commensurate with the importance of the mission work of the General Synod. It certainly is an auspicious indication, that a Home Missionary Convention is held in one of the great mission territories of the Church. And the problem for solution is, how can we make this Convention something else than mere talk? How can the Church be made conscious of the magnitude of the work to be done? It is in the hands of God. He is and must be our only hope.

ARTICLE VII.

OF THE USE OF THE SACRAMENTS.*

By W. M. BAUM, D. D., Philadelphia.

To the Christian enterprise and ardent church-love of the Rev. Samuel A. Holman, A. M., an alumnus of this Institution, of the class of 1859, the faithful and beloved Pastor of Calvary Ev. Lutheran Church of Philadelphia, Pa., are we indebted for the occasion of our present assembling. The course of annual lectures upon the *Augsburg Confession*, of which twelve have already been delivered and published, was conceived by him, and by him liberally endowed.

Thus has he had the satisfaction of witnessing the gradual and regular accomplishment of his design, whilst still comparatively a young man, nor has the Church been compelled to encounter the uncertainties of the future, or to be kept in waiting a single year for its advantages.

The able and distinguished lecturers, who have preceded me, have been pleased, without exception, and with most manifest propriety and advantage, to discuss the articles of the Confession in the order of their occurrence. From this most worthy example there shall be no departure upon this occasion. The subject of the *Thirteenth Article*, which falls to our present examination and study, is intensely interesting and pre-eminently adapted to the wants and peculiarities of our times. It belongs very pertinently to the question of the day. Of the entire number we could scarcely have selected one more promising or more desirable. May its discussion be attended with the divine blessing.

No sooner had the work of the Reformation been fully inaugurated, than it became manifest that a vital pivotal point was to be found in the question of the *Sacraments*. Rome

*Thirteenth Lecture on the Augsburg Confession, on the Holman Foundation, delivered in the Theological Seminary, Gettysburg, Pa., by Wm. M. Baum, D. D., May 28th, 1878.

had so perverted the design and intent thereof, in the abuses of the Mass, that no reconciliation was possible. Unwilling as the Reformers were to make an irreconcilable breach with existing church authorities, they nevertheless refused to sacrifice or compromise the truth for the sake of temporary quietude. This question, therefore of necessity, occupies a very prominent place in the *Augsburg Confession*.

We have already had presented in learned and exhaustive discussions, upon the *ninth* and *tenth* articles, the teachings of the word of God as held by the Reformers, and the Church since then, of the doctrines of **Baptism* and the †*Lord's Supper*, separately considered. It remains, in order to complete the cycle of sacramental theology, to consider the question of *the sacraments* in the abstract, as it is set forth in the *thirteenth* article, whose caption is in these words: "*Of the use of the Sacraments.*"

Not only did diversity and conflict with Rome appear upon this great question, but very soon were these manifest within the narrow circle of the disenthralled Church. Luther and Zwingli, at Marburg, are both a type and a prophecy of the conflicting tendencies and theories in Protestantism. Around one or the other have gathered the mind and the heart of all succeeding teachers and expounders of God's word, maintaining each, to this hour, his own interpretation with as unyielding pertinacity and divergent conclusions, as did the great champions, their prototypes, upon that historic occasion.

The accepted English version of this article of the *Augsburg Confession* is thus given, and is a faithful rendering of the original:‡

"Concerning the use of the Sacraments our Churches teach, that they were instituted not only as the marks of a Christian profession amongst men; but rather as signs and evidences of the will of God toward us, for the purpose of exciting and confirming the faith of those who use them. Hence the sacraments ought to

*By Rev. F. W. Conrad, D. D., QUARTERLY REVIEW, 1874, p. 477.

†By Rev. Geo. Diehl, D. D., QUARTERLY REVIEW, 1875, p. 489.

‡See Creeds of Christendom (Schaff), vol. 3, p. 15.

be received with faith in the promises which are exhibited and set forth by them.

They therefore condemn those who teach that the sacraments justify (ex opere operato) by the mere performance of the act, and who do not teach that faith, which believes our sins to be forgiven, is required in the use of the sacraments."

The sacramental idea belongs to both the Old and the New Testament dispensations. The name, it is true, is not found in the Bible, but the thing signified is plainly revealed and enjoined. Although not distinguished by any particular title, we have the ordinances pertaining to our holy religion minutely described. *Circumcision* and the *Passover* in the Old testament dispensation, *Baptism*, and the *Lord's Supper* in the New, with whatever these involve and include, are instituted. Their observance in the Church, and by the Church, is implied and demanded by the very fact of their divine appointment and preservation.

THE EARLY CHRISTIAN FATHERS.

The teaching of the early Christian Fathers concerning the sacraments, are neither very definite, nor very satisfactory. With all we find due appreciation of the importance of Baptism and the Lord's Supper, but not a very clear apprehension of their relation to each other, or to the other rites and ceremonies of our faith.

The word "*Sacrament*" comes into the terminology of Christianity mainly through the Vulgate, and other ancient Latin versions of the Bible. It is there used in the translation as the synonym of the Greek *μυστήριον*, including of course many more things than the two sacraments of later times. Its introduction and use may also be traced, in part, to a classic origin. The latin word "*Sacramentum*" was used to designate the sum of money deposited with the high priest, or legal functionary, before the commencement of a suit at law, and which was forfeited for public uses, by the defeated party. It was also employed to signify an oath, such as that by which the soldier bound himself to fidelity to his commander and his country.

Even Pagan usages may have contributed to the employment of some special designation for the rites and ceremonies of Christianity. Their priests, in order to enhance their importance in the eyes of the multitude, were accustomed to celebrate their sacred rites in secret and to call them *mysteries*. The early Christian Fathers* sought similar results by performing Baptism and the Lord's Supper privately, from which all were excluded but the initiated, and hence the title *mysteries* or sacraments.

We may not be able to say with certainty, why this term was selected, and appropriated to this special service, or why this special and limited signification was given to it, but of the fact there remains no doubt. Its continuance in this usage, for so many centuries, identifies it forever with the sacred ordinances of Christianity.

With the earliest patristic writers, the use of this term was not as limited as it has since become.

Tertullian† was confessedly the most influential among the Fathers, in the matter of terminology. To him may be traced the introduction of the phrases so long in use, *Novum Testamentum*, *Trinitas*, *Peccatum Originale*, *Satisfactio*, &c. With him begins the use of *Sacramentum* in this connection. He speaks of *sacramentum baptismatis et eucharistiae*, and *sacramentum aquae et eucharistiae*, whilst he also uses it in a more general sense, speaking even of the Christian Religion as a sacrament.

Cyprian, who comes next in order of time, does not seem to observe any exclusive terminology. He applies this word indiscriminately, to the Lord's Supper, to the Trinity, and the Lord's prayer. Thus it appears, that whatever implied a high religious idea, as well as the more profound doctrines of the Church, were spoken of as sacraments, without any acknowledged recognition of a systematic definition.

In the day and under the influence of *Augustine*, who, if not the most learned, is ever regarded as the greatest of the Chris-

*See Dr. E. Pond's Christian Theology, pp. 670, 671.

†Hagenbach's Hist. of Doctrines, vol. I, p. 212.

tian Fathers, the idea of the sacraments, was much more clearly apprehended and defined. Without speaking of their number, he designates them as *the visible word*, and unfolded the mysterious union of the word with the external element. When honestly and logically applied, we believe, the definitions of Augustine* will leave none but those now included by Protestants in the number of the sacraments, yet even he at times uses the word in a more general sense, embracing matrimony, holy orders, exorcism, *i. e.* the renunciation of the Devil at Baptism, and other sacred ceremonies.

THE SCHOLASTICS.

Among the scholastics, the sacraments had special interest and significance. Accepting the terminology of Tertullian, and the definition of Augustine, they attempted to formulate their views more definitely and systematically.

Special attention was given to the number† of the Sacraments. There seems to be no rule or standard for a satisfactory determination of this difficult question, which was intensified by their divergent views and definitions, until the happy thought occurred to Peter Lombard, that as seven was the sacred number, there must needs be seven sacraments. Rabanus Maurus advocated four, Dionysius Areopagiticus demanded six, whilst Peter Damiani would be content with nothing short of twelve, the apostolic number. The scholastic acuteness and determined zeal of Peter Lombard, however prevailed, and his view was endorsed and approved, first by the Council of Florence, 1439, and then of Trent, 1547, and continues unto this day, as the accepted number, held and proclaimed by the Roman Catholic hierarchy. The views of Hugo of St. Victor deserve a passing notice. He divided the sacraments into three classes; first, those pertaining to Salvation, viz: Baptism, Confirmation and the Lord's Supper;

*Sacramentum est sacra rei signum; Accedit verbum ad elementum et fit sacramentum.

See Hagenbach's Hist. of Doctrines, vol. II, p. 76.

†See Dr. Van Osterzee, vol. II, p. 741.

See Dr. Hodge's Systematic Theology, vol. III. p. 495.

secondly, those pertaining to Sanctification, viz: the use of holy water, sprinkling with ashes, etc.; thirdly, those pertaining to preparation for utilizing the others, such as holy orders, the consecration of the robes of the clergy and others.

Before leaving this interesting and fruitful chapter of the writings of the ante-reformation period, we cite the speculations of the well known Bonaventura. Accepting the number seven as the true one, he brought them severally into connection with the seven diseases of man. *Original sin* is counteracted by *Baptism*, *Mortal sin*, by *Penance*, *Venial sin*, by *Extreme Unction*, *Ignorance* is cured by *Ordination*, *Malice*, by the *Lord's Supper*, *Infirmity* by *Confirmation*, and *Evil Concupiscence*, by *Matrimony*. The criticism of Schleiermacher upon this representation is no less just than humorous: "the poor laity have no sacrament for ignorance, nor have the poor clergy a sacrament to counteract lusts." The fertile brain of this ecclesiastic soon discovered an intimate connection between the seven sacraments and the seven cardinal virtues of humanity; thus *Baptism* leads to *faith*, *Confirmation* to *hope*, the *Lord's Supper* to *love*, *Penance* to *righteousness*, *Extreme Unction* to *perseverance*, *Ordination* to *wisdom*, *Matrimony* to *moderation*.

Thomas Aquinas finds the analogy between the natural and spiritual life of man, both recognized and provided for in the existence of the seven sacraments. Thus man is born—then strengthened—then nourished—furnished with means of recovery from illness—with means to propagate his race—to live under the guidance of legitimate authority, and to be prepared for his departure from this world. The exact counterpart for all this, he finds in his spiritual nature, and for all these necessities and emergencies the sacraments make full provision. Man is born spiritually in baptism—strengthened by confirmation—nourished by the Lord's Supper—recovered from spiritual malady by penance—the Church is continued by holy matrimony—a supernatural guide is found in the sacrament of orders whilst extreme unction completes the equipment for death.

Such is a mere glance at the gradual development of the sacramental idea, which is manifestly ecclesiastical rather than biblical in its nature. As far as it is in perfect accord with the teachings of the word of God, it is or should be accepted by Christians, but as it is now enunciated, it is not *formally* found therein.

THE REFORMERS.

We are thus prepared the better to appreciate the complex difficulties which attended the work of the Reformers, and the more to admire the discernment, wisdom, and fidelity, they displayed in its accomplishment.

As in the day of Christ, the truth of the Old Testament had been obscured and almost buried beneath the additions and traditions of the Scribes and Elders, so in the day of the Reformation, the truth of the Gospel was in like manner sadly disfigured and distorted by the inventions and the speculations of the schoolmen the mystics and the ecclesiastics, and could scarcely be any longer recognized as the word of Christ and of His apostles.

To bring order out of this chaos, to eliminate the simple truth out of its intricate enfoldings, to sift and to separate the divine from the human in the current teachings of the Church, was the duty and the danger of the hour. To it the framers and expounders of the Augsburg Confession were called and committed, and in it they achieved a success as marvelous as it has been enduring. Inferior to the first apostles only in the particular of personal intercourse with Christ, and of direct inspiration, they have witnessed such a good confession, that to this day we thankfully believe it and proudly teach it.

The article under consideration is itself the best and most satisfactory exhibit of the views of the Reformers upon the subject of which it treats.

So happily conceived and accurately stated is it, that it has been the easily recognized basis of every subsequent protestant Confession, as it has been bodily* transferred and almost

*See Dr. Morris' Art. in the Phila. Luth. Diet, 1877, pp. 15-26.

literally incorporated as article XXV. of the Articles of Religion of the Church of England.

In a few exceptional cases only,* as in the Apology to the Augsburg Confession, and then not absolutely but figuratively, as is affirmed and maintained by the learned and ingenious Dr. Leonard Hutter, do any of the Confessional writings or acknowledged leaders of the Reformation speak of more than two sacraments. Baptism and the Lord's Supper alone meet all the requirements thereof. Other rites and ceremonies of the Church, which may be very appropriate in themselves, and very helpful to believers, may also in some particulars partake of a sacramental character, and may in many respects resemble a true Sacrament, yet do not complete the entire representation, so as to justify their permanent enrollment as of divine appointment.

At the time of the preparation of the Augsburg Confession, and the enunciation of the faith of what has since grown into the well defined system of Protestantism, two fearful evils concerning the Sacraments were possible; two terrible extremes, alike dangerous, were imminent. The avoidance of the one greatly endangered the encountering of the other. Many a precious bark in fleeing Scylla, has been wrecked upon Charybdis. May we not devoutly recognize and acknowledge God's hand in the guidance of the Gospel crew, by which they escaped both, and, as we firmly believe, rescued the Church from the errors and evils of materialistic exaggeration on the one hand, as seen in the *ex opere operato*

* *Melanchthon* at first questioned the propriety of using a word not found in the Bible to designate the sacred institutions of the Church: vide, *Loci Communes*, 1521, (Cor. Ref. ed. Bretschneider. p. 210). According to *Thiérsh*, II., p. 206, he would have allowed ordination and marriage to be sacraments, as he actually admitted absolution in the Apology: "absolutio proprie dici protest sacramentum." In the *Loci Com.* 1521, (Cor. Ref., p. 211), however he says "Duo sunt autem signa a Christo in Evangelio instituta; baptismus et participatio mensæ Domini.

Luther speaks of Baptismus, Poenitentia, Panis as sacraments, in his work, *De Captiv. Babyl.*, whilst in his *Catech. Major*, penance is included in baptism. See *Hagenbach*, Vol. 2: 303.

fallacy of the Papacy, and its effeminate offspring usually denominated High Churchism, and of rationalistic ignoring, on the other, by which all meaning and efficiency are lost, as seen in the mere outward ceremony theory of Socinianism, and its natural concomitant usually designated Zwinglianism.

Safely and grandly between these did they direct their course, bringing out, in the clearest light, the nature, necessity, design, and significance of these divine institutions.

In endeavoring to arrive at a clear and definite view of the teachings of the Reformers and the Symbols upon this question, we are at the same time attaining acquaintance with the views of the ablest theologians of all subsequent times. Their masterly efforts and scriptural statements have well nigh exhausted the field of inquiry, and leave but little for us to accomplish, except to verify and emphasize their statements.

Such was the providential disposition of the Christian world, political and religious, in that day, that the whole energy of human thought, the whole power of human learning, and the whole strength of human faith, and love, and party attachment were given to the study, and the defence of the doctrines of the Gospel. It was a single and an absorbing pursuit. The results attained demonstrate the thoroughness and the fidelity of the labor performed.

It is very manifest that neither the Old nor the New Testament scriptures furnish any formal definition of a Sacrament; nor do the writings of the Greek Apologists, or the Latin Fathers, or the school-room of the middle ages, present anything that has been regarded as authoritative and final. The conclusions of the Council at Trent have decided the question so far as Romanism is concerned, and though widely and diametrically opposed thereto, evangelical Protestantism has also reached very clear and definite, and, may we not believe, ultimate conclusions.

Beginning with the simple idea of *mystery*, as descriptive of the doctrines and usages of the Redeemer's Kingdom, we have next the added thought of obligation incurred by

the believer and the participant. Then comes out more definitely the relation between the written word and the instituted ordinance, and then gradually the conception of the Sacraments as a channel, and finally as the only channel through which God's grace is bestowed upon man. Beyond this it is difficult to conceive to what human ingenuity or ecclesiastical device could have advanced. Divine grace shut up to the Sacraments; the Sacraments belonging exclusively to the Church; the Church the only depository and guard of the word of God—there can be of course no salvation out of the Church, and there can be no opposition or resistance of the power or decisions of the Church. Having received the efficacious grace signified and conferred by the use of the Sacraments, these need only be continued by the faithful, to have it strengthened and increased, or assiduously used by the negligent to have it restored.

It matters very little what we call a Sacrament, if our definition be broad enough to embrace it, and there is nothing in revelation or in history, that presents any limit. Nor does it matter how many Sacraments we regard as obligatory, provided only we do not give to all the same authority, nor ascribe to them all the same import and efficacy.*

In order, however, to reach uniformity of view and practice, and to avoid the risk of teaching such unscriptural exaggerations as were endorsed and promulgated by the Council

*Apol. Conf. Art. VII. "With respect, however, to the *seven* sacraments, we find that the Father's differed, consequently these seven ceremonies are not all *equally* necessary.

If we regard as sacraments, the external signs and ceremonies which God enjoined, and with which he connected the promise of grace, it is easy to determine what are Sacraments; for ceremonies and other external things, instituted by men, are not sacraments in this sense, because men cannot promise the grace of God without divine authority. Signs, therefore, which are instituted, without the command of God, are not signs of grace; although they may be memorials to children, and to the ignorant, like a painted cross."

"But no intelligent man will lay great stress upon the number of sacraments, whether seven or more; provided only that the word and command of God be maintained."

of Trent, and yet not incur the charge Romanism constantly makes, that we ignore and destroy the Sacraments, our Theologians have drawn, in their writings, full and frequent descriptions of their nature, design and efficacy. These are briefly, but yet thoroughly and scientifically stated, in the Article of the Augsburg Confession under consideration.

THE SYMBOLS.

In systematic theology, the Sacraments belong to the department of *Soteriology*. They logically and necessarily follow "the word of God," in the enumeration of the means of grace and of salvation. The initial operation of the Holy Ghost upon the heart and conscience of man is through the word. When not opposed and resisted by the will of man, the truth of God produces its appointed and legitimate results: "it has an active, supernatural and truly divine power of producing supernatural effects; in other words, of converting, regenerating, and renewing the minds of men."* This power, transcending beyond comparison, all that may be predicated of the convincing force of the highest human oratory, is due solely and entirely to the presence and efficacy of the Holy Spirit in the word. In the economy of redemption and the application of the means of grace, the word and the Spirit are always associated.

By this provision the way is opened for imparting grace to man; but the faith wrought by *the preached word* must be strengthened and confirmed, for which there has been appointed in the Church *the visible word*, in the form of divinely instituted rites or ceremonies, now named Sacraments, through which, by means of external visible signs, this saving grace is secured to man, or if already possessed, is reassured to him.

Chemnitz, Ex. Tr. Con., says: "God does not impart His grace in this life all at once, so that it is straitway absolute and finished, so that God has nothing more to confer, man nothing more to receive; but God is always giving and man

*See Schmid's Doct. Theol. Luth. Church, p. 517.

is always receiving, so as ever to be more closely and perfectly joined to Christ, to hold more and more firmly the pardon of sins; so that that the benefits of redemption, which have been begun in us, may be preserved, strengthened, and increased."

This we regard as the true import and interpretation of the teaching of the Augsburg Confession, and of the Apology, concerning the use of the Sacraments, which is also reiterated and reaffirmed with unexampled uniformity of view, by the long line of able and learned divines, who have been revered and trusted in our Church as expounders of the word of God, and "of the faith of our Church founded upon that word."

The views of Luther, Melancthon, and the other theologians at Wittenberg, prior to the Diet in 1530, may be regarded as authoritatively and accurately set forth in the Augsburg Confession, which received their united and unqualified approval and endorsement. Therein they utter no uncertain sound. They were distinctly understood, as they designed they should be, not only by the great body of the theologians of the papal hierarchy, but also by those violent errorists, the Anabaptists, and such enthusiasts as Andrew Bodenstein, familiarly known as Carlstadt, the place of his birth, and Zwinglius and Œcolampadius, and the like.

In the first paragraph of the seventh article of the Apology, it is stated: "Our adversaries admit our assertion in the thirteenth article, that Sacraments are not mere signs, by which men recognize each other, like the countersign, court-livery, &c., but efficacious signs and sure testimonies of God's grace and purposes towards us, by which He admonishes and strengthens our hearts to believe the more firmly and joyfully." In a subsequent paragraph of this same article, we have this additional testimony: "We cannot, however, too carefully consider, or speak too freely of the abuses and errors introduced by the pernicious, shameful and impious doctrine of the *opus operatum*, namely, that the mere use of the Sacraments, the work performed, makes us just before God, and secures His grace, even without a good disposition of the

heart. Hence originated the unspeakable and abominable abuse of the mass. They cannot show a particle of truth from the writings of the ancient Fathers to support the opinions of the scholastics. Nay, Augustine says, directly to the contrary, that it is not the Sacraments that justify, but *faith* in their use justifies us in the sight of God." From this noble utterance, alike evangelical, scriptural and Lutheran, no genuine Protestant can logically dissent. Of it we may quote the hearty endorsement of many names widely and most favorably known and honored for their piety, ability, and learning.

ENDORSEMENT OF THE SYMBOLS.

From Martin Chemnitz, "the greatest pupil of Melancthon and the prince among the Lutheran divines of his age," one of the most famous of the learned Professors at Wittenberg, who was already in the promise of early manhood when Luther died, and who had attained the maturity of his powers when Melancthon was called to his reward, and who with Andreae and Selnecker formed the theological triumvirate who more than all others gave shape, and form, and point to the Formula of Concord, we make the following extract:*

"God, in those things which pertain to our salvation is pleased to treat with us through certain means; he himself has ordained this use of them, and instituted the word of gospel promise, which sometimes is proposed to us *by itself or nakedly*, and sometimes *clothed or made visible* by certain rites or sacraments appointed by him."

From the equally learned and distinguished teacher and author, who followed Chemnitz as Professor at Wittenberg, the voluminous Dr. Leonard Hutter, we offer the following:†

"A Sacrament is a sacred rite divinely instituted, consisting partly of an external element or sign, and partly of a celestial object, by which God not only seals the promise of grace peculiar to the Gospel (*i. e.* of gratuitous reconciliation,) but also truly presents through the external elements, to the individuals using the Sacrament, the celestial blessings promised

*Ex. Trie., II., 35.

†Comp. Loc. Th., 221, 214.

in the institution of each of them, and also savingly applies the same to those who believe."

Dr. John Gerhard, the pupil of Hutter, who has been often called the most eminent of Lutheran Theologians, and of whom the venerable Dr. Tholuck said "he was the most learned, and with the learned, the most beloved, among the heroes of Lutheran Orthodoxy,"* writes the following, (VIII., 328): "A Sacrament is a sacred and solemn rite, divinely instituted, by which God, through the ministry of man, dispenses heavenly gifts, under a visible and external element, through a certain word, in order to offer, apply and seal to those using them *and believing*, the special promise of the Gospel concerning the gratuitous remission of sins."

"Two things are absolutely requisite to constitute a Sacrament, properly so called, viz., the word, and the element according to the well-known saying of Augustine: 'The word is added to the element and it becomes a Sacrament.' This assertion is based upon the very nature and aim of the Sacraments, since the sacraments are intended to present to the senses, in the garb of an external element, that same thing that is preached in the gospel message, from which it readily follows that neither the word without the element, nor the element without the word, constitutes the Sacrament. By the word is understood, first, the command and divine institution through which the element, because thus appointed by God, is separated from a common use and set apart for a sacramental use; and, secondly, the promise, peculiar to the Gospel, to be applied and sealed by the Sacrament. By the element is meant not any arbitrarily chosen element, but that which has been fixed and mentioned in the words of the institution."

John Andrew Quenstedt, D. D., another of the truly distinguished Professors of Wittenberg, writes thus: "God has added to the word of the Gospel, as another communicative

*See Dr. J. A. Seiss' "Digest of Christian Doctrine," Introduction.

means of salvation, the Sacraments which constitute the visible word."

That we may not burden this discussion with excessive quotation, we omit many others of similar import and authority. The citations already adduced serve the double purpose, of showing what interpretation was put upon the Confession and its Apology on this subject, and of the striking agreement, in all essential particulars, between these several witnesses.

Theology, it has been said, is not a progressive science. This is true of this doctrine. There was advance in the interpretation and representation of it, until it was brought to conform in all particulars with the revealed teachings of God's word, but when once clearly expressed in the happy terms of the Confession, it has remained unchanged unto this day, and will, we may confidently believe, continue in this form until the means of grace shall happily no longer be needed.

In the light which this discussion, thus far, has brought to the understanding of this important and interesting article of our Confession, we may venture to examine in detail its several declarations.

THE SACRAMENTS AS EXTERNAL SIGNS.

"Concerning the use of the Sacraments, our churches teach that they were instituted not only as marks of a (Christian) profession among men. . ."

If "*not only*" (*non modo*) for this purpose, yet manifestly, *along with this purpose*, for something beyond. The purpose for which they were instituted was not limited to this one design.

We accept then the Sacraments as "marks of a profession amongst men;" as pertaining to the visibility of the Church, and as such both valuable and indispensable. We have only to consider the necessities of our complex nature, of reason and sense, of body and soul, to be convinced of the wisdom and the propriety of a set of external rites and ceremonies in our system of religion. There must be arrangement and provision for the whole nature of man, for the exercise of all his

faculties and powers, so that through his bodily senses, his spiritual emotions may be aroused and sustained.

Under the Abrahamic Covenant, a proselyte could only be admitted to the immunities of citizenship in the commonwealth of Israel by submitting to the rite of circumcision, in like manner, participation in the Christian Sacraments is a public declaration of faith in Christ. They are, therefore, "badges of Christian men's profession."

Our blessed Saviour did not confine Himself in His instructions to the mere utterance of the word; the simple declaration of the truth, but ever accompanied it with some striking illustration, pressing into His service whatever nearest at hand presented itself as available. The occupations and occurrences of His hearers, the objects within the vision of those about Him, helped to unfold His meaning and quicken their apprehension. A system that has no reference to the bodily constitution of man, may do for angels, but it is not fitted for men, since it ignores one half their nature.

Quakers* reject both the name and the idea of a Sacrament. According to Barclay, they acknowledge only spiritual baptism and a mystical Lord's Supper.

The rejection of a name, confessedly not in the Bible, and never enjoined by divine authority, is not a matter of any importance. If those who use it, do so, by their own option, the same right remains to those who do not use it, to refuse its adoption.

The rejection of an idea, however, which involves the ignoring of positive enactments, the disregard of the word and the example of our blessed Lord and of His immediate followers, is immeasurably more serious and responsible.

The authority to spiritualize, and thereby entirely to destroy the commanded ordinances of Baptism and the Lord's Supper, implies and demands similar treatment of all of Christ's commanded institutions. *Marriage* with all its blessed sanctions and restraints must be rejected; *public worship* with all its supports and incentives, must be abandoned;

* See Winer's Confessions of Christendom, p. 230.

the *Sabbath*, with all its healthful and corrective power must be obliterated; and the *Church* as an institution of God must be disbanded.

The logic which puts a period to the validity of Christ's commands, necessarily terminates the value of His promises. Whilst it excludes external ceremonies from the Church, it destroys the Church itself, leaves believers without the means of mutual recognition and assistance, destroys both opportunity and motive, either to declare or to defend our faith in Christ, and our love to God, or to detect and expose, to resist and refute false doctrines and errors. Upon the supposition of the truth and inspiration of the Gospel narratives, in which is contained the record of the appointment, by Christ, of Baptism and the Lord's Supper, with the accompanying commands as to their continuance, we may well demand the reasons for their abrogation. When and by whom was the edict promulgated? By what authentication was it attended? What occurrences or circumstances rendered their further use no longer desirable or necessary?

The value and utility of the Sacraments, in this respect, may be clearly recognized in their influence upon the maintenance and propagation of Religion. Thereby children are instructed as to the nature of God's kingdom and their attachment to it secured. Thereby heathen, heretics and unbelievers are addressed, and may be impressed when the preached word would be disregarded. Thereby the powerful bond of human friendship and fellowship is introduced, to strengthen the hands of the weak and support the faith of the faint.

The public administration of the Sacraments, pointing back, as they do, with unerring certainty to the time and the circumstances of their institution by Christ, are an argument in behalf of Christianity, the value of which cannot be overstated. Infidelity must account for their origin, their introduction, their prevalence and their uninterrupted continuance. Except upon the ground of their appointment by divine command, their hold upon the mind and heart of our race would not endure beyond a single generation. There is

nothing to maintain their irresistible sway among Christians, except their superhuman adaptation to the wants and the necessities of our condition. That adaptation proclaims their high origin and pleads for their preservation and perpetuity.

Their number is sufficient to give form and visibility to the Church of Christ, without being burdensome. They are impressive and suggestive in their influence upon the mind and heart, and capable of universal application. In all the centuries of their existence, no complaint has yet been preferred by the devout worshiper, that they have lost their freshness or their meaning. True, the highest form of worship is that which is purely spiritual, and to this we are invited, encouraged and urged, but this we cannot hope to reach until, in the resurrection, we shall have undergone that wondrous change, by which our present material bodies shall become *spiritual bodies*. Until then they must needs retain their confessional character, and continue to be used as "marks of profession amongst men."

THE SACRAMENTS AS MEANS OF GRACE.

The concluding portion of the paragraph under consideration is in these words: "*but rather as signs and evidences of the will of God towards us, for the purpose of exciting and confirming the faith of those who use them.*"

The former use and purpose they did truly subserve, and were intended to subserve, but that did not exhaust the design of their appointment. According to this statement, they have their most special import and reference to the recipient. They look not only to the visible, external Church, and supply it with needful ceremonies for the reception and recognition of its members, but also to the spiritual wants and necessities of the individual believer, and supply signs and evidences, (testimonies of God's disposition towards us). This brings before us the innermost meaning and intent of these sacred and divine institutions. No wonder that the early Church called them "mysteries," for who can fathom them?

We naturally and properly turn to the Apology, as the first authorized and accepted commentary upon the text of

the Confession, for explanation of the sense in which its words are used. To the question, how are we to interpret the declaration that the Sacraments are "*signs and evidences of the will of God towards us,*" we have reply: "the Sacraments are not mere signs * * * but efficacious signs and sure testimonies of God's grace and purpose towards us, by which He admonishes and strengthens our hearts to believe the more firmly and joyfully." "The external signs were instituted to move our hearts, namely, both by the word and the external signs, to believe, when we are baptized, and when we receive the Lord's body, that God will be truly merciful to us, through Christ, as Paul, Rom. 10 : 17, says: "*Faith cometh by hearing.*" "As the word enters our ears, so the external signs are placed before our eyes, inwardly to excite and move the heart to faith. The word and the external signs work the same thing in our hearts; as Augustine well says: 'the Sacrament is a visible word;' for the external sign is like a picture, and signifies the same thing that is preached by the word; both, therefore, effect the same thing." "The proper use of the Sacraments requires faith, to believe *the divine promises and receive the promised grace which is offered through the Sacraments and the word.*" "The Sacraments are external signs and seals of the promises." "We should firmly believe then that *the grace and remission of sins*, promised in the New Testament, are imparted to us."

These quotations lead to the conclusion that the Confession designs to represent the Sacraments as signs and evidences of God's purpose to pardon sin, to nurture grace, and to bestow salvation. They are signs not of our condition before God, or of our disposition towards God, but of His disposition and of His purposes of grace towards us.

After most carefully and honestly tracing the developments of the views of Luther upon this subject, the learned and reliable Dr. Dorner, of Berlin,* concludes his representation of the position to which the great reformer was conducted as follows: "the signs, and even the body and blood of

*History of Prot. Theol., vol. I, p. 158.

Christ, do not give something specially contained in them, which is not to be had otherwise; but they are only the sealing form, the pledge of the gift, by which the substance of the blessing, which lies in the word of promise, even in connection with the Holy Supper, may become the sooner fixed and be the more certain. *But the substance itself is the forgiveness of sins.* The body and blood of Christ are not properly in themselves regarded as the gift, which is the object of the Holy Supper, but they are only the means of assurance, divine and holy pledges of the proper gift, namely of *the forgiveness of sins with which life and Salvation are connected.* This then is the doctrine to which Luther continued essentially to adhere, and which has become peculiar to the Lutheran Church. The Holy Supper is, according to this form of doctrine, a promise of the forgiveness of sins, confirmed by signs or seals, wherein not merely bread and wine, but even and emphatically the present body and blood of Christ, form the pledge; and this in such a way, that faith receives the same matter both in and outside of the Sacrament, *the forgiveness of sins*, only in the Holy Supper with special external certification by means of the God-given pledge. *To this the Lutheran Confessions adhere.* Apol. 201: *Idem effectus est verbi et ritus*, after Augustine's language, *Sacramentum esse verbum visibile, quia ritus est quasi pictura verbi, idem significans quod verbum, quare idem est utriusque effectus.*"

From this we anticipate no dissent, as of it, we believe, no positive denial can be sustained. We may, therefore, proceed to enumerate and describe the things signified and indicated in the two Christian Sacraments of Baptism and the Lord's Supper.

These Sacraments, in their external symbols, are designed to exhibit the blessings of God's covenant, and to shadow forth the benefits of redemption. The one ordinance meets the believer at the very threshold of the Church, and, by its simple but significant ceremony, indicates the character which alone fits for worthy membership therein; the other attends him, with its equally appropriate service, throughout his entire pilgrimage, furnishing ever the needed evidence of

sustaining grace, and witnessing anew the presence of the risen Lord. The lessons they teach are invaluable, the influence they exert is most blessed.

As Baptism presents its water, it reveals the moral and spiritual filth which demands cleansing that we may become acceptable to God and fitted for fellowship with Him, and already promises the renewing power which attends the added word and accompanying Spirit. What could more aptly point out "*the washing of regeneration and renewing of the Holy Ghost*," which is shed abundantly through Jesus Christ our Saviour on all who are saved according to His mercy? Was not the same prophetically seen by the prophet of Chebar, when he writes in anticipation of this ordinance and of its high import: "*Then will I sprinkle clean water upon you, and ye shall be clean*?" Ezek. 36 : 25. Baptism is therefore justly a sign of spiritual renewal, by which its recipient is fitted for the salvation and entitled to all the benefits, of the Covenant, 1 Titus 3 : 5.

Neither is the Lord's Supper an unmeaning ceremony. It too has its mode of administration and its necessary emblems. Its consecrated bread and wine most strikingly portray the broken body and the shed blood of the Redeemer. "*The cup of blessing which we bless, is it not the Communion of the blood of Christ*?" The bread which we break, is it not the Communion of the body of Christ? 1 Cor. 10 : 16. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," 1 Cor. 11 : 26. Each new celebration of this ordinance is a most positive and emphatic re-declaration of the chiefest doctrines and revelations of the Christian religion. In its commemoration of the death of its Founder it re-asserts the sin and ruin of our race, making such sacrifice a necessity. It re-echoes the righteous indignation of a holy God against all evil-doers and transgressors. It unfolds the infinite resources of the Almighty in being able to provide a way of reconciling the conflicting demands of judgment and mercy. It sends forth anew the superhuman prayer: *Father, forgive them, for they know not what they do;*" heard alike on Earth and in Heaven, which, that it might be answered, forced

that other cry, which still makes angels wonder and mortals adore, "*My God, my God, why hast Thou forsaken me?*" It affords the truest fulfillment of the Saviour's own most gracious words, "*God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.*" In that it places in the hand of each participant the appointed emblems, and bids each one, "*take, eat;*" "*drink ye all of this,*" the personal acceptance of every one, who receives it with faith in the promises which are exhibited and set forth, is reassured. In that all who believe and are gathered together in one place are cordially invited to unite in this observance, there is exhibited alike the duty and reality of "*the Communion of Saints,*" true type of that more blessed fellowship which will be eternal and complete in the world to come. In that the design and efficacy of Christ's sacrificial offering in our stead and in our behalf are ever thrust upon the eye, by this visible word, and upon the ear by the spoken word, in this grand sacramental communion, there is uttered to the soul the glad assurance that we are pardoned and saved through grace divine; and in that this festival has been appointed to continue to the end of this dispensation, we, by it, do show forth the Lord's death until He come, and thus keep alive the remembrance and the expectation of His "*appearing the second time without sin unto salvation; to be glorified in His saints, and to be admired in all them that believe.*" In a word, the whole gospel history culminates in the transactions commemorated in the Lord's Supper. The great truths of revelation and redemption centre around the cross, and as in these alone we can adequately discover the will of God toward us, Christ has graciously left in His Church this rite, that with its co-ordinate Sacrament of Baptism, it might testify to us of His gracious intentions to bestow His promised blessings and fulfill His covenanted engagements.

Dr. Dorner unfolds the workings of Luther's mind upon this point as follows: "*Whilst the word of God in the Holy Scriptures is thus established as the means of grace in general,*

grace assumes in the *Sacraments*, on the other hand, a form having reference still more immediately to the individual person, as living in a specified time and space. It is an expression of Luther's, in reference to this as frequent as it is singularly descriptive, that God "deals with us" (*mit uns handle*) through the means of grace."

"It does not satisfy the vital religious need, as it expresses itself in Luther, *to know* of a divine decree of salvation, whether concerning the individual person, or concerning the past, even although eternally valid, work of atonement, but the soul of the pious longs after the living God, and hence requires not merely past history or eternal decrees, but also deeds of love on the part of God, which, as it were, renew their youth, the present glance of love and greeting from above."*

TWOFOLD USE OF THE SACRAMENTS.

But the article under investigation represents the use of the Sacraments as twofold, designed not only to serve "as signs and evidences of the will of God towards us," but also "*for the purpose of exciting and confirming the faith of those who use them.*"

So admirably conceived and happily adjusted are they, that they accomplish this double office most successfully. They unfold God's grace and favor, by the manifestation of the truth concerning the divine will and covenant, and in response they invite and encourage implicit reliance upon the divine promises. They show the claim of God's word upon us, the security of the foundation upon which our faith is to rest and the blessed results it will effect.

It is true, "*faith cometh by hearing,*" but the faith so wrought by the preached word, needs to be nourished and fed, so as to be preserved, strengthened and perfected, as the Apostles prayed, "*Lord increase our faith.*"

Faith is a living, vital power, and like every other form of life on earth, is capable of growth, under favorable conditions,

*Hist. of Prot. Theology, Vol. I., p. 147.

and so, also, is subject to injury and destruction by adverse influences, as St. Paul says (1 Tim. 1 : 19): "*Some concerning faith have made shipwreck.*" The Sacraments are not represented in this article of the Confession as bestowing or conferring faith in its beginnings, but as stirring up and confirming that which has been already established.

We cannot advance very far, in an examination of the symbols and authors of our Church upon the subject of the Sacraments, before we become convinced that *faith* is made the condition of their true benefit and efficacy. Under the long neglect and perversion of the dark ages, the moral condition of the participant was entirely disregarded, and the full advantages of the Church's ordinances were put unconditionally, *sine bono motu utentis*, at the disposal of the administrator. From this the Reformers dissented in the most positive manner.

As early as the year 1518, Luther declares the leading principle to be: "*Whatever may be the case with the Sacraments, faith must maintain its rights and honors*"; * "*that without faith no blessing can come to a man from the Sacrament*: * * "*that the Sacraments do not effect the grace which they signify; not the Sacrament but faith in it justifies; it purifies, not because it takes place, but because it is believed, (non sacramentum, sed fides sacramenti justificat; abluit sacramentum non quia fit, sed quia creditur)*; * * "*that faith may also receive, apart from the Sacrament, the same thing as in the Sacrament, namely, the forgiveness of sins (through faith in the word.)*"*

In the Apology (VII., 18,) it is affirmed, "*We teach that faith is necessary to the proper use of the Sacraments; a faith which believes the promises and receives the things promised, which are here offered in the Sacrament. And the reason of this is plain and undeniable. A promise is useless to us, unless it is embraced by faith. But the Sacraments are signs of the promises, therefore faith is necessary to their proper use.*"

In perfect harmony with this representation are the views of the leading Lutheran Theologians unto the present day.

*See Dorner, Vol. 1, 151.

Out of the many at hand, we cite but a few. Chemnitz (Ex. C. Trid. II. 36): "The instrumental cause in this doctrine is two-fold; one is, as it were, the hand of God, by which, through the word and Sacraments, He offers, presents, applies, and seals the benefits of redemption to believers. The other is, as it were, our hand by which we *in faith*, ask, apprehend and receive those things which God offers to us through the word and Sacraments. The efficacy of the Sacraments is not such as though through them God infused, and as it were, impressed grace and salvation, even on unbelievers or believers." Hollazius (1061): "*Faith is necessarily required in order to the reception of the salutary efficacy of the Sacrament,*" "The Sacraments confer no grace on adults, unless when offered they receive it by true faith, which existed in their hearts previously."

Nor need we wonder that such prominence and emphasis are given to the matter of *faith*, in its relations to the Sacraments, or that this article concludes with a condemnation of the opposite theory.

"They therefore condemn those who teach that the Sacraments justify (ex opere operato) by the mere performance of the act, and who do not teach that faith which believes our sins to be forgiven, is required in the use of the Sacraments."

PROTESTANTISM VERSUS ROMANISM.

A very little reflection will, we believe, make it manifest that the gist of the controversy between Protestantism and Romanism centres in this point.

Its interpretation decides the question of the way of Salvation. It cannot be denied, that two opposite theories are held, and that they are conflicting, antagonistic, irreconcilable, and mutually destructive of each other. There is no one point where they approximate so closely, as to merge imperceptibly into one another. Narrowness, shallowness, ignorance and blind partisan zeal have often, must we not say always, deceived and misled the unthinking, so as to cause them to lift into undue prominence, matters comparatively unimportant, and to display embittered hostility over ques-

tions of taste, of modes, of measures, or of men. True, everything pertaining to religion is important, but everything is not equally religious or equally important. But neither skill nor conciliation, nor cordiality, nor charity nor expediency nor explanation, nor admission nor silence, nor all these combined, can bridge the chasm between that familiarly known as the *ex opere operato* theory, and that of Faith, as taught in the Augsburg Confession and held in the Church of the Augsburg Confession, and of the Reformed Church at large. It is not a question of degrees, or of probabilities, or of preferences, or of historical development, but of scriptural representation, of theological dogma, of divine truth. Are we saved by faith, through grace, or are we saved by the Sacraments, through the Church? Or, as it is sometimes stated, do we come to Christ through the Church, or do we come to the Church through Christ?* We claim that this presentation is neither fanciful nor unfair, and if some object who hold the theory, but who do not like either the name or the organization of the papal hierarchy, we can only add, that by adopting the doctrinal tenets and the sacramental theory of Rome, they have already obliterated all distinctive peculiarities, and are now separated from her only in name.

The blessed Saviour saw fit to defer the institution of the Sacraments until He had reached the very close of His earthly ministry. We cannot regard this as unintentional or circumstantial. Had they been necessary to the attainment of Faith, or more important and influential than the spoken word, He would have placed them at the very beginning of His work and thus have afforded His disciples the full benefits they would have conferred. The only means of grace they had, apart from the sacrificial observances of Judaism, was that of the word, and this was deemed enough.

In Protestant Theology, *the word* assumes and must ever maintain the first place, in enumerating the means of grace. It stands before the Sacraments, not in the order of impor-

*See Church and Christ, Litton, 159.

tance or of intrinsic value, as though one were to be balanced against the other, for they cannot thus be rightly compared or contrasted; but in the order of time, for the word was *first* spoken and is ever the first in its agency in building up the believer in a life of true godliness. The word proclaims Christ, as "*the way, the truth and the life*," the Holy Spirit ever attends, and accompanies its declaration, and if we may so speak, the Sacramental grace of the preached word leads to faith, saving faith, not a mere historic belief, but that faith which follows repentance and precedes salvation. Then and there are the place and the value and the efficacy of the Sacraments to be recognized and acknowledged. Rome,* in *contrast* with the Bible, elevates the Sacraments above the word in her estimate of the means of grace, the Greek Church, in *conflict* with it, hardly regards the word as a means of grace, whilst in the scriptures, it is to the word that most frequent reference is made when speaking of the agency by which man's salvation is secured. The Sacraments demand for their proper and profitable reception suited and adequate spiritual preparation, as they claim and proclaim corresponding fitness and attainment in all their participants. But how shall this be secured, if faith be not made to precede? "Of his own will begat he us with the word of truth." "Being born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever." Nothing can be clearer than that in every case of adult admission to the initiative right of Baptism, as recorded in the New Testament, repentance and faith are either declared or implied. The word, received by faith, and applied by the Holy Spirit, is the only true preparation for the reception of the blessings belonging to the Sacraments. These blessings are not to be regarded as consisting in mere external relations, secured by our connection with the Church and because of which God's favor is to be enjoyed, but they are to be found in a new heart and a right life, delivered from the power and service of evil and consecrated unto God. These can only be

*See Van Oosterzee, Christian Dogmatics, Vol. 2, 740.

secured through personal union with Christ, through faith in His name. Mere participation in the Sacraments without faith, *i. e.* without the character and life which faith works in us, will not avail for our growth in grace, (for that cannot grow, which has not yet been born), nor for our acceptance and salvation.

The theory condemned in the Confession practically and virtually teaches the very reverse of this. With it, the Church consists of all, irrespective of moral or religious character, renewed or unrenewed, who are in external formal connection with it; and that the blessings of union with Christ, with all that belongs thereto, and flows therefrom, are assured and secured through the sole agency of the Sacraments, and that access to Christ is obtained through the intervening agency of the Church.

Even where Romanism admits the need of personal holiness to the attainment of salvation, it looks for, as is done by Bellarmine, in his discussions on the Sacraments, the renewing and sanctifying of the soul, not to the word and the spirit, but to the Church and the Sacraments.* It regards the Church as a visible institution, with complete apparatus and machinery for saving souls. It meets all alike with the offer and the requirement of *Baptism*, by which it not only professes and promises to secure union with Christ, but also to provide and bestow sacramental grace, *i. e.* spiritual power and life to discharge subsequent duty. It then presents the Sacrament of *Confirmation*, by which it fully equips for the spiritual warfare upon which the recipient enters. The *Eucharist* is then reached, with its declared *ex opere operato* efficacy, feeding and nourishing with Christ's body and blood all who interpose no positive bar (*non ponentibus obicem*). For those who have fallen, there is in readiness the very convenient sacrament of *Penance*, whose restoring virtue never fails in the hour of need. Thus is there provision for every emergency of life, and so is there also for death. The Sacrament of *Extreme Unction* places in his hand a passport to the eter-

* See Hodge's Systematic Theology, vol. 3, 511.

nal world, issued by the order and with the seal of the Church upon it. But eternal life is not yet bestowed. Confessing that this *ex opere operato* theory does not necessarily work moral changes or necessarily secure oneness with Christ and fitness for heaven, there is placed, somewhere between the grave and glory, the Sacrament of *Purgatory* for completing and perfecting the preparation of the soul for its final and unchanging condition.

There is in this arrangement, most surely, the merit of completeness. Should it ever fail in achieving its professed object, it cannot be for want of instrumentality.

COUNCIL OF TRENT ON THE SACRAMENTS.

At the seventh session of the Council of Trent, held March 3d, A. D. 1547, action was taken upon the subject of "*The Sacraments in General*." Thirteen Canons were passed, as set forth in the preface, "in order to destroy the errors and to extirpate the heresies which have appeared in these our days on the subject of the said most holy Sacraments, as well those which have been revived from the heresies condemned of old by our Fathers, as also those newly invented, and which are exceedingly prejudicial to the purity of the Catholic Church and to the salvation of souls."

In the first of these it is "established and decreed" that the Sacraments were instituted by Christ, that they are neither more nor less than seven, and an anathema is discharged at any one who may be so daring and wicked as to declare "that any one of these seven is not truly and properly a Sacrament." Was not that *cannon* most effectually spiked by Chemnitz in his illustrious *Examen*? It has harmed no Protestant theologian since then.

Anathemas, like cannon-balls in a citadel, were provided in great abundance, and with the adoption of each successive *Canon*, one was hurled at the head of any unbelieving dissenter.

Canon II. sets forth the difference between the Sacraments of the Old and New Testaments.

Canon III. declares that these seven Sacraments are not all of equal value. •

Canon IV. affirms that these Sacraments are necessary unto salvation; that the grace of justification cannot be obtained without them, although all the Sacraments are not necessary for every individual.

Canon V. anathematizes any one who may say that these Sacraments were instituted for the sake of nourishing faith alone.

Canon VI. reads as follows: "If any one saith that the Sacraments of the New Law do not contain the grace which they signify; or, that they do not confer that grace on those who do not place an obstacle thereunto; as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelievers: let him be anathema."

Canon VII. is distinctive: "If any saith, that grace, as far as God's part is concerned, is not given through the said Sacraments, always and to all men, even though they receive them rightly, but (only) sometimes, and to some persons: let him be anathema."

Canon VIII. is also worthy of quotation: "If any one saith that by the said Sacraments of the New Law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace: let him be anathema."

Canon IX. asserts that Baptism, Confirmation, and Order imprint upon the soul certain spiritual indelible signs, on account of which they cannot be repeated.

Canon X. affirms that all Christians have not power to administer the word and the Sacraments.

Canon XI. declares that when ministers effect and confer the Sacraments, the intention of doing what the Church does is required.

Canon XII. teaches that though a minister be in mortal sin, yet if he observe all the essentials which belong to the effect-

ing or conferring of the Sacrament, he effects and confers the the Sacrament.

Canon XIII. says that the received and approved rites of the Catholic Church, used in the administration of the Sacraments may not be contemned, or omitted or changed, without sin.

A more interesting, important, or timely study, than that which these thirteen Canons invite and demand, enters not into a theological course, nor arises in the longest pastorate. Conflicting opinions and theories have prevailed, and no doubt will prevail, so long as Sacraments exist. The Church ever has observed and, doubtless ever will observe these external ordinances. The questions of grace and salvation stand in closest connection therewith. Indifference, either for theologians or pastors, is impossible. Through them the faith and the life of Christians are expressed. There is possibility, if not danger, for censurable and destructive extremes, as the charges and denunciations of each age and tendency make apparent. Let there be too objective and materialistic a conception entertained, reducing the appliances of the Church to the low position of being a mere religious machinery, working its results necessarily and by the mere act performed, severing the appointed connection between morality and religion, there will be outcry loud and long, and they who persist therein must do so against the most earnest protest, and the most cogent reasonings of an alarmed and indignant Church. Should there be, on the other hand, too violent a rebound, should there be too low a value placed upon the existing and established rites of the Church, should they be shorn of all their credited efficiency, and be regarded simply as suggestive ceremonies, by which to make out and distinguish Christians and stimulate their spiritual sensibilities, as the rainbow in the heavens, or the memorial stones of the Jordan, or the pictures in our churches, there will again be most righteous indignation provoked, and believers will demand the respect and appreciation due to institutions of this high character.

Against both these false and dangerous positions has the Church of the Augsburg Confession been compelled to bear

witness. Guided alone by the sure and infallible word of God, it has taken its position advisedly and firmly, protesting alike against Rome and Rationalism, against excluding Christ from His own Church by the substitution of Sacraments multiplied at will, and the distorted interpretation or unbelieving neglect of His solemn commands and appointments.

Stimulated by the zeal, ability and achievements of the Reformers, and as is most likely, with* the original (German) copy of the Augsburg Confession, before them for examination and refutation, the enraged and indignant Doctors and Theologians at Trent, formulated their conclusions in the Canons just recited. Therein they clearly declare and maintain that the Sacraments contain the grace which they signify; that they confer grace *ex opere operato*, by the mere act, upon such as do not put an obstruction by mortal sin; that the Sacraments are equally efficacious in accomplishing their designed end: "for these sensible and natural things," it is declared, "work by the almighty power of God in the Sacraments what they could not do by their own power;" that faith in the recipient in order to his experiencing the efficacy of the Sacraments is not necessary; that all that is necessary in the administrator is the intention of doing what the Church designs to be done.

EX OPERE OPERATO.

Much has grown out of the declaration that the Sacraments have an *ex opere operato* efficacy, for much is contained therein. Romanists and Protestants have explained and expounded, until what in itself is plain enough and easily understood, has become much obscured. There need be no difficulty, however, in arriving at a positive understanding. There is here propounded and affirmed what had been so relentlessly condemned in the thirteenth article of the Augsburg Confession. Over against that article they design, and make clear their design, to say that the Sacraments, when duly administered,

*Creeds of Christendom, Vol. I., p. 237.

invariably produce the intended results, irrespective of the moral character of the recipient. They are sufficient in themselves, and we need not look beyond them for the effect produced. It would be an easy task to bring together the masterly utterances of Lutheran and Reformed Theologians in reply to this assumption. We will not lengthen this article by such quotations, however interesting and valuable they might prove. The line of argumentation we will briefly indicate. Not only is it affirmed that it lacks authority from the sacred scriptures, which is in itself an indispensable requisite, and a most damaging defect, but that it is absolutely unscriptural, being in conflict with the Bible in its representation of saving grace, as dependent upon a Sacrament and not upon faith.

Then again it is urged against this theory, that it debases the ordinances of divine appointment, intended to influence the mind and control the affections, into a mere physical law, with no other recommendation than that it will unfailingly operate as a magical charm. The Sacraments are thus degraded to the level of heathen ignorance and superstition. It is also affirmed of this priestly device, that it is of immoral tendency, as nothing short of mortal sin can constitute a sufficient bar against the reception of the grace signified and conveyed by the Sacraments.

Another most serious and immovable objection is found in the fact, that whatever may be the design or the desire, the need or the qualifications of the recipient, it conditions the efficacy and the blessings of the Sacraments, entirely upon the intention of the administrators. For reasons like these we reject and repudiate this whole conception as alike unscriptural, unreasonable, unnatural, and unsatisfactory.

LATER DOGMATIC VIEWS.

The requirements of this occasion impose the obligation, not simply to use the article under examination as a text for an isolated discourse, as the Homiletician employs a passage of scripture, but in addition, under its lead to trace the in-

fluence it has had in forming and controlling the theology of the Church in subsequent times. We may, in some sense, regard the Augsburg Confession as a germ, which endowed with spiritual vitality, must continually increase and grow, until it has reached its utmost dimensions. It was indeed an imperishable and indestructible bud, which has opened and expanded into a most beautiful and fragrant flower. Yet it must ever be regarded as the work of uninspired and fallible men, who themselves acknowledged no human authority as final, and who are most honored, not when their utterances are credulously accepted, but when they are thoroughly examined and diligently compared with the word of God. To this, their successors and followers are ever urged, not only by their example, but also by their precept.

The history of Dogmatics in the Lutheran Church, reveals the existence of a difference in the mode of stating the efficacy of the Sacraments. There may not be in it as much as at first appears, but unquestionably the representations of our later Theologians must be regarded not only as fuller but as stronger. Dr. Heinrich Schmid, of Erlangen, in his admirable and indispensable work, "*The Doctrinal Theology of the Evangelical Lutheran Church*," presents the matter at considerable length, and with fairness and discrimination. "When we compare the views of the earlier Dogmaticians with those of the more modern, we find their difference to consist in this, that the earlier Dogmaticians are solely concerned to prove the analogy of the word and Sacraments, as the two means of Salvation, according to which in the one case, evangelical grace is communicated by the word, and in the other by the external, visible sign. In this view, however, there is no notice taken of the fact, that above all in the Lord's Supper, besides grace, there is something in addition present and communicated, viz., the body and blood of Christ. The later theologians, on the other hand, keep this particularly in view, that even if by the Sacraments, as well as by the word, the grace of salvation (*i. e.* conversion, justification, regeneration, etc.) is conferred, yet that this grace is not the first and proximate object conferred in the Sacraments, as it is in the

word, but that in the Sacraments there is something else which precedes it, (in the Lord's Supper, body and blood), the design of which is to impart saving grace. It is this, then, that they mean to convey by the general expression, *materia cœlestis*, applicable to both Sacraments, but it is difficult for them to show the *materia cœlestis* in Baptism, in the same way, as in the Lord's Supper. And, in this view of the subject, the force of the analogy also between a Sacrament and the word, as the two means of Salvation, is weakened. In assuming a *materia cœlestis*, they assumed also a particular union of the *materia cœlestis et terrestis*."

The manner of this union is stated by Quenstedt, (IV. 75) as follows: "As a Sacrament is composed of a terrestrial and a celestial object, there must necessarily be a certain union and *κοινωνία* which we properly call sacramental. For that union is neither essential, nor natural, nor accidental, but in view of the *materia unita*, it is extraordinary; in regard to the design it is sacramental. Therefore one does not exist without the other, for instance, water without the spirit, nor the spirit without the water, because these too are most intimately united in the sacramental act, nor can one be a Sacrament without the other."

This method of stating the doctrine seems to have been induced by the views held with regard to the Lord's Supper, as in that Sacrament, especially, is it satisfactorily verified and illustrated. Much diversity of opinion and statement prevailed as to what constitutes the celestial material in Baptism.

The most prominent and able opponent of this assumption was found in the vigorous and indefatigable Dr. Baier, "who contended that the expression, celestial material, should be entirely ignored in the doctrine of the Sacraments in general, and we should adhere to the simple doctrine of the earlier Dogmaticians, who do not mention it at all." It seems to have maintained its hold upon the great body of Lutheran Divines, as is manifest among others from the statements of Guericke, who regards the correct view of the efficacy of the Sacraments to lie nearer that of the Greek and Roman rep-

resentation, than that which is found in the Reformed theology. If Guericke be right in this supposition, so much the worse for the Reformed theology. Neither Guericke, strenuous Lutheran as he is, nor any other Lutheran, can be deterred from holding or defending the accredited doctrines of the Church, provided they be first ascertained to be the teachings of the sacred scriptures, or clear and necessary deductions therefrom, by any suspicion or charge of thereby approximating Romanism. The truth is more valuable than reputation or presumed consistency.

So long however, as it remains an undenied fact, that in each century of her existence, the Lutheran Church has demanded with firm and unanimous voice, the absolute necessity of faith in order to any real sanctifying or saving benefit being derived from the use of the Sacraments, which cuts up by the very roots the whole theory of the Romish *ex opere operato*, we may well endure the charge of occupying a higher position than others, as to our interpretation of the value and efficiency of those ordinances in which all rejoice.

Even so unLutheran a witness as Dr. C. Hodge, of Princeton, very frankly declares, that "the Lutheran definition of the Sacraments agrees in all essential points with that of the Reformed Churches." The approximation towards Rome therefore, quoted from Guericke, cannot be so close as to endanger any "*essential point*." The same distinguished Theologians very candidly admits, that "this doctrine of salvation by faith, or as Luther has it, by faith alone, has saved the Lutheran system from the virus of ritualism."

"The Lutheran Church" says Guericke, "regards the Sacraments as actions wherein God, through external signs by Him appointed, offers and confers His invisible and heavenly gifts; they see in the Sacraments visible signs, which in virtue of the divine word of promise pronounced over them, in such sense contain the invisible divine gifts they signify that they communicate them (*Mittheilen*) to all who partake of them, although only to believers to their good."

The divergency between the strict Lutheran view of the efficacy of the Sacraments, and that which is set forth in the

Reformed symbols, does not display itself at first sight. The formal definitions are so near alike as to be almost interchangeable. It is not until we come to the question, 'how, in the Sacraments, are the things signified, conveyed and applied to those who by faith worthily receive them?' does this difference appear.

If we cannot account for this difference upon the supposition of a difference of philosophic conception, if after all allowance be made for the difference of interpretation of the same language, there still remains an unresolved residuum, we cannot but ask, must there not be some definite efficacy predicated of the Sacraments? With the whole conception of a Sacrament before the mind, must we not associate with it, apart from all accessories, an effect possible, *when all the conditions are met*, such as this view indicates, so as to attain the end designed, and vindicate the propriety of its appointment? It is not limiting salvation to the Sacraments, and irrespective of possibilities, or intentions, to send all to perdition who may not be in possession or enjoyment of them, to say that the things intended by the Sacraments are secured by them and only by them. It is only to say that there was a place in Christ's kingdom for them, and that they accomplish the end for which they were appointed. We may with full comfort and assurance remit all supposable exceptions or cases of difficulty to the goodness and the wisdom of Him, who will most wonderfully provide for every emergency and harmonize all apparent contradictions.

The difficulty is sometimes felt, and the objection urged, that by ascribing intrinsic efficacy to the Sacraments, we would seem to invade the province and ignore the power of the Holy Spirit.* The conflict supposed is only apparent, not real. No theory of the Sacraments can stand for a moment, that does not fully harmonize with the clear statements of the Scriptures as to the office and work either of the Father, the Son, or the Spirit. In this instance we have little difficulty in recognizing the agreement.

*See Hodge's Theology, vol. 3, 503 et 510.

The representations of the Symbols, and of those authorized to interpret them, are uniform in their testimony on this point. This is placed beyond cavil or quibble by the express and definite language of Article V.* of the Augsburg Confession: *‘through the instrumentality of the word and Sacraments the Holy Spirit is given, who, when and where it pleases God, works faith in those who hear the Gospel.’* Equally clear and definite are the statements of the Apology and the Form of Concord. Chemnitz very emphatically declares: “The Sacraments are certainly not to be put upon an equality with the Holy Spirit, so as to be regarded as conferring grace in an equal and, in fact, an identical respect with the Holy Spirit Himself.” * * “But most carefully and solicitously, when we dispute concerning the virtue and efficacy of Sacraments, must we avoid taking from God, and transferring to the Sacraments what properly belongs to the grace of the Father, the efficacy of the Spirit, and the merit of the Son of God; for this would be the crime of idolatry; nor are the Sacraments to be added as assisting and partial causes to the merit of Christ, the grace of the Father, and the efficacy of the Holy Spirit; for this would involve the same crime.”†

“Baptism,” says Gerhard, “is the washing of water in the word, by which washing the whole adorable Trinity purifieth from sin him who is baptized, not by the work wrought (*ex opere operato*), but by the effectual working of the Holy Ghost coming upon him, and by his own faith.” After quoting the above, Dr. Krauth adds:‡ “Such is the tenor of all the definitions our Church gives of Baptism, from the simple, elementary statements of the Catechism up to the elaborate definitions of the great doctrinal systems.” Dr. Krauth’s exceptional familiarity with all that has been written upon this subject, and his well-known pronounced position in regard to the nature and efficacy of the Sacraments, give additional value to this testimony. Speaking of the unjust, because un-

*See EVANG. REVIEW (1870), vol. xxi., 598.

† Exam. Con. Trid.

‡ Cons. Ref., p. 558.

founded, charges against our Church on this subject, he says: "She regards it, as just as absurd to refer any blessings to Baptism, *as her enemies define it*, as it would be to attribute to swords and guns the power of fighting battles without soldiers to wield them."

Sacraments are one of the agencies employed by the Holy Ghost by which to accomplish His divine work. His presence and power, in and through them, are neither denied nor ignored, but on the other hand are fully recognized and acknowledged by the Lutheran conception of a Sacrament. There can be no Sacrament without the element and the word and the Holy Spirit which unites them. Whenever, therefore, a Sacrament is administered, the entire constituency is necessarily present, else it would be no Sacrament.

It is, therefore, unjust to assert that our theologians ignore the operations of the Holy Ghost in their representations of the intrinsic efficacy of the Sacraments. There may or there may not be a special manifestation of the Holy Ghost, but this is not dependent upon the administration of the Sacrament or caused by it.

The Holy Ghost is ever present in the preaching of the word, but not always with the same demonstration. Sometimes there are pentecostal results, at others there are no results to be seen, yet it is ever the same word, armed with its own peculiar efficacy.

WHAT IS A SACRAMENT?

We are now prepared to ask and to answer the question, "What is the Church's definition of a Sacrament?" *The Apology* says very concisely: "The Sacraments are rites commanded by Christ, and to which is added the promise of grace." "A Sacrament is a ceremony or work, in which God holds out to us that which the promise annexed to the rite offers." Chemnitz, at great length and with characteristic force and clearness, lays down and defends the following particulars: "Any ordinance that is to be properly regarded as a Sacrament of the New Testament, must have the following requisites: 1. It must have an external, or corporeal and vis-

ible element or sign, which may be handled, exhibited, and used in certain external rites. 2. The element or sign, and the rite in which it is employed, must have an express divine command to authorize and sanction it. 3. It must be commanded and instituted in the New Testament. 4. It must be instituted not for a certain period or generation, but to be in force until the end of the world. 5. There must be a divine promise of grace as the effect or fruit of the Sacrament. 6. That promise must not only simply, and by itself, have the testimony of God's word, but it must by the divine ordinance be annexed to the sign of the Sacrament, and, as it were, clothed with that sign or element. 7. That promise must not relate to the general gifts of God, whether corporeal or spiritual, but it must be a promise of grace or justification, *i. e.* of gratuitous reconciliation, the remission of sins, and, in a word, of all the benefits of redemption. 8. And that promise in the Sacraments, is either signified or announced not in general only, but on the authority of God, is offered, presented, applied, and sealed to the individuals who use the Sacraments in faith."

Hutter describes it thus: "A Sacrament is a sacred rite, divinely instituted, consisting partly of an external element or sign, and partly of a celestial object, by which God not only seals the promise of grace peculiar to the Gospel (*i. e.* of gratuitous reconciliation), but also truly presents, through the external elements, to the individuals using the Sacrament, the celestial blessings promised in the institution of each of them, and also savingly applies the same to those who believe." By the grace of the Gospel is understood, "the applying grace of the Holy Spirit secured by the merit of Christ, and promised in the Gospel, namely, grace that calls, illuminates, regenerates, &c."

From Gerhard we extract the following: "A Sacrament is a sacred and solemn rite, divinely instituted, by which God through the ministry of man, dispenses heavenly gifts, under a visible and external element, through a certain word, in order to offer, apply and seal to those using them and believing, the special promise of the Gospel concerning the gratui-

tous remission of sins." Quenstedt says: "The word Sacrament is understood for the solemn rite instituted, prescribed and commanded by God, in which, by an external and visible sign, invisible benefits are graciously offered, conferred and sealed." Baier says: "A Sacrament in general may be defined as an action divinely appointed, through the grace of God, for Christ's sake, employing an external element cognizable by the senses, through which, accompanied by the words of the institution, there is conferred upon or sealed unto men the grace of the Gospel for the remission of sins unto eternal life." Hollazius defines in this manner: "A Sacrament is a sacred and solemn rite divinely instituted, by which God, by the intervening ministry of man, through an external and visible element united with the words of the institution, presents something celestial (or heavenly gifts) to the individuals participating, in order to offer to all men, and to confer upon and seal unto believers, the grace of the Gospel."

NUMBER OF SACRAMENTS.

It is a matter of surprise and congratulation, that the Reformers so quickly and so unanimously settled the question of the number of the Sacraments. They were guided by the only principle which could secure them from mistake. Dropping for the time, all that had been surmised and conjectured by the extravagant and fanciful schoolmen, they went for unerring instruction directly to the New Testament. Accepting only those which were admitted by all to be Sacraments, they sought out their essential elements or characteristics. Having thus decided what were the indispensable constituents of a Sacrament, such as are found in Baptism and the Lord's Supper, they proceeded to apply this test to all the other rites and institutions, which at one time or another had been called Sacraments.

These must have sure evidence of divine appointment. As none but God could promise grace, so none but God could appoint a sign or seal of it, or institute an ordinance that might be the means of communicating it. This is God's province and prerogative alone. They must necessarily signify grace,

as Baptism, of cleansing, renewing, regeneration, and the Lord's Supper, spiritual food, nourishment, strength, and at the same time be seals of this grace, by which those who participate in faith might be sanctified and saved. They must necessarily have the promise of grace, *i. e.* "the special promise of the gospel concerning the gratuitous remission of sins." They must also be general and perpetual in character, and applicable to all classes, conditions and generations of men, coextensive with the continuance of Christ's everlasting kingdom, from which they dare never be divorced.

Dr. Schmid, of Erlangen, says: "We cannot determine from the meaning of the word, Sacrament, *per se*, what sacred services are to rank as Sacraments, but the marks which belong to the two services, by common consent designated as Sacraments, Baptism and the Lord's Supper, are examined, and all other rites are excluded from this conception of a Sacrament, which do not present similar marks. In doing this, it is not affirmed that the idea of Sacrament, *per se*, does not long belong to them, but it is maintained, that it is not applicable to them in the same sense as to the two genuine Sacraments."

In reference to this matter, Chemnitz, says: "We will not contend about the definitions of this man, or that man, of the ancients or the moderns, but we shall assume the ground which is beyond controversy and acknowledged among all. Baptism and the Eucharist are confessed by all to be truly and properly Sacraments." Baier is of similar opinion: "Thus, therefore, from the commonly received conceptions of the marks in which those rites agree, that are undoubtedly Sacraments, it is apparent that those which may perchance be called Sacraments, but have not these common requisites, are not Sacraments in the same sense and reality as those which are properly so called, but are only equivocally designated as such."

Adhering strictly and unfalteringly to this rule, it very soon became manifest that the additional five Sacraments, endorsed by the Council of Trent, could not be accepted as valid Sacraments. They all lacked one or more of the essen-

tial elements of a Sacrament as discovered in Baptism and the Eucharist.

Concerning *absolution*, however, for awhile there had been some wavering. Chemnitz admits that some of the theologians would have granted it a place among the Sacraments, "because it has the application of a general promise to the individuals using this service. But still it is certain that absolution has not an established external element, or sign, or rite, instituted or commanded of God. And although the imposition of hands, or some other external rite may be applied, yet it is certainly destitute of a special and express divine command. Nor is there any promise, that through any such external rite, God will efficaciously apply the promise of the Gospel. We have, indeed, the promise that through the word He wishes to be efficacious in believers; but in order to constitute anything a Sacrament, not only is a naked promise in the word required, but that by a divine appointment or institution, it be expressly clothed with some sign or rite divinely commanded. But the announcement or recitation of the Gospel promise is not such a sign, for in that way the general preaching of the gospel would be a Sacrament. *Therefore absolution is not properly and truly a Sacrament in the way or sense in which Baptism and the Lord's Supper are Sacraments*; but if any one, with this explanation and difference added, would wish to call it a Sacrament on account of the peculiar application of the promise, the Apology of the Augsburg Confession declares that it would not oppose the idea."

The impossibility of defending the *sacramental character* of the added five of the Council at Trent has become so apparent, that none but those acknowledging the supremacy of the Papacy, for a moment affirm it. Admitting that they may be spoken of in the New Testament as existing rites in the Church, yet every rite is not a Sacrament. However expressive and useful these ceremonies may be, they have not been associated with the promise, the sign or seal of grace, by which to apply to believers the benefits of redemption. Their design is much more limited and their application is

not universal. *Matrimony* is indeed a divine institution, but has nothing to do with applying the benefits of redemption to believers. For confirmation, penance and extreme unction, *as expounded and practiced in the Church of Rome*, we fail to find any authorization whatever in the New Testament. As now existing, they were not instituted by Christ but by man. Concerning *ordination* as a Sacrament, it may be remarked, that it was never claimed by the Apostles, nor affirmed of them in the New Testament, that they conferred other than miraculous power. They did not possess, nor did they claim the power of conferring, the sanctifying and saving influences of the Holy Ghost. Much less is it declared or implied that apostolic gifts were designed to be perpetuated in the Church.

Can it be for a moment supposed, that if Christ intended such an array of ordinances to be associated with the bestowment of grace, nearly *twelve* centuries should be permitted to pass before it should be discovered, and four more before the Church of Christ should be certified of it?

The relation of the Sacraments to the growth of *ritualism*, and to the development of the *hierarchy*, is so intimate, that we can easily understand why they were multiplied. *Protestantism* could not have done what it has thus far achieved, nor would it to-day be the power it has become, had it accepted the perversions of Rome on this subject. We owe it to the Gospel, and to the heroic achievements of that second heralding of it, to guard with unsleeping vigilance all our teachings concerning the Sacraments.

At this point, it may be a matter of interest to place in juxtaposition, the several authorized formal definitions of a Sacrament.

1. *The Apology* (1530) says: "If we regard as Sacraments the external signs and ceremonies, which God enjoined, and with which He connected the promise of grace, it is easy to determine what are sacraments; for ceremonies and other external things, instituted by men, are not Sacraments in this sense; because men cannot promise the grace of God without authority. Signs, therefore, which are instituted without

the command of God, are not signs of grace; although they may be memorials to children and to the ignorant, like a painted cross."

2. *The first Helvetic Confession* (1536) says: "Sacraments are not only tokens of human fellowship, but also pledges of the grace of God, by which the ministers do work together with the Lord, to that end, which He doth promise, offer and bring to pass; yet so, as we said before of the ministry of the word, that all the saving power is to be ascribed to the Lord alone." "Sacraments are visible patterns, instituted by God, of the grace, good will, and promises of God towards us; sure testimonies, and holy remembrances, the which under earthly signs do represent unto us, and set before our eyes, heavenly gifts, and do withdraw the mind from earthly to heavenly things. Moreover, they be tokens of Christian brotherhood and fellowship. Therefore, a Sacrament is not only a sign; but it is made up of two things, to wit, of a visible or earthly sign, and of the thing signified, which is heavenly; the which two, although they make but one Sacrament, yet it is one thing which is received with the body, another thing which the faithful mind being taught by the Spirit of God, doth receive."

3. *The French Confession of Faith* (1559) says: "We believe that the Sacraments are added to the word for more ample confirmation, that they may be to us pledges and seals of the grace of God, and by this means aid and comfort our faith, because of the infirmity which is in us, and that they are outward signs through which God operates by His Spirit, so that He may not signify anything to us in vain. Yet we hold that their substance and truth is in Jesus Christ, and that of themselves they are only smoke and shadow."

4. *The Scotch Confession of Faith* (1560) says: "We acknowledge and confess, that we have two chief Sacraments only, instituted by the Lord Jesus and commanded to be used of all those that will be reputed members of His body; to wit, Baptism, and the Supper or Table of the Lord Jesus, called the Communion of His body and His blood. These Sacraments * * not only do make a visible difference,

betwixt His people and those that were without His league, but also do exerceise the faith of His children, and, by participation of the same Sacraments, do seal in their hearts the assurance of His promise and of that most blessed conjunction, union and society, which the elect have with their head, Christ Jesus. And thus, we utterly condemn the vanity of those that affirm Sacraments to be nothing else but naked and bare signs."

5. *The Belgic Confession* (1561), Article 33, says: "We believe that our gracious God, on account of our weakness and infirmities, hath ordained the Sacraments for us, thereby to seal unto us His promises, and to be pledges of the goodwill and grace of God towards us, and also to nourish and strengthen our faith; which He hath joined to the word of the Gospel, the better to present to our senses, both that which He signifies to us by His word, and that which He works inwardly in our hearts, thereby assuring and confirming in us the salvation which He imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment."

6. *The Heidelberg Catechism* (1563), Question 66, says: "The Sacraments are visible, holy signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the Gospel; namely, that He grants us out of free grace the forgiveness of sins and everlasting life, for the sake of the one sacrifice of Christ, accomplished on the cross."

7. *The Church of England* (1563), in Article 25, says; "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him."

8. *The Second Helvetic Confession*, (1566) Chapter 19, says: "Sacraments be mystical symbols, or holy rites, or sacred actions, ordained of God Himself, consisting of His word, of outward signs, and of things signified; whereby He keepeth in continual memory, and oftsoons (from time to time) recalleth to mind, in His Church, His great benefits bestowed upon man; and whereby He sealeth up His promises, and outwardly representeth, and, as it were, offereth unto our sight, those things which inwardly He performeth unto us, and therewithal strengtheneth and increaseth our faith through the working of God's Spirit in our hearts; lastly, whereby He doth separate us from all other people and religions, and consecrateth and bindeth us wholly unto Himself, and giveth us to understand what He requireth of us."

9. *The Irish Articles of Faith* 1615) say: "The Sacraments ordained by Christ be not only badges or tokens of Christian men's profession, but rather certain sure witness and effectual or powerful signs of grace and God's good will toward us, by which He doth work invisibly in us, and not only quicken, but also strengthen and confirm our faith in Him."

10. *The Westminster Confession of Faith* (1647) says: "Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and His benefits, and to confirm our interest in Him, as also to put a visible difference between those that belong unto the Church and the rest of the world; and solemnly to engage them to the service of God in Christ according to His word."

11. *The Westminster Shorter Catechism* (1647) says: "A Sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers."

12. *The Confession of the Waldenses* (1655) says: "We believe that God does not only instruct us by His word, but has also ordained certain Sacraments to be joined with it, as means to unite us to Jesus Christ, and to make us partakers of His benefits; and that there are only two of them belonging in common to all the members of the Church under the New Testament, to wit, Baptism and the Lord's Supper."

12. *The Methodist Episcopal Articles of Religion* (1784) say : "Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him."

ADMINISTRATION OF THE SACRAMENTS.

A very important branch of our examination presents itself in the question of the public administration of these sacred ordinances. In what manner and under what circumstances are they to be employed ?

They were given by Christ not to individuals, for special personal use, nor yet to the Apostles as a particular class, but to them as the first public functionaries of the Gospel, as its heralds. "*Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" Matt. 28 : 19.

"*As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come.*" 1 Cor. 11 : 26.

It must needs be that upon all questions pertaining to the doctrines and the ordinances of the Church, the Apostles received vastly more personal and official instruction than stands written in the brief gospel narrative. That which is essential and which is necessary to legitimate their teachings and their actions, is recorded. For their guidance in all doubtful cases, and for their preservation from all error, the promise was given them, that the Holy Ghost should bring all things to their remembrance, whatsoever Christ had said unto them.* Since their day, as the result of their example and teaching, the administration of the Sacraments have been regarded as belonging primarily and principally to the Church in her organized capacity, and to her regularly chosen and appointed ministers. There seems to be no room for doubt that as the necessities of the case require, so it was intended to perpetuate an order of men in the Church who

*John 14 : 26.

should preach the word and administer the Sacraments. Either theoretically or practically, this has been held and taught in every age and by every branch of the Church.

To constitute a ceremony or ritual in public worship a Sacrament, it must not only be divinely appointed, but it must be used for a designated end, and administered according to prescribed order. We have no more command over the purpose or the manner of observance than of the matter, in so far as the manner may have been divinely instituted. Hafenreffer very justly remarks: "It is specially required that in each Sacrament *the whole action*, as instituted and ordained by Christ, should be observed; neither is the use of the Sacraments to be applied to foreign ends and objects. Hence, the rule: 'Nothing has the authority or nature of a Sacrament beyond the application and act instituted by Christ. *E. g.*, if the water of baptism be employed for the baptism of bells, or for the cure of leprosy; or when the consecrated bread is not distributed and taken, but is either deposited in the pyx, or offered in sacrifice, or carried about in processions, this is not the use, but the abuse and profanation of the Sacraments." According to Hollazius: "God has intrusted the right of dispensing the Sacraments of the Church, which commits the execution or exercise of this right, for the sake of order and propriety, to the called and ordained ministers of the Gospel. But in case of extreme necessity, where the Sacrament is necessary and could not be omitted without peril of salvation, any Christian, male or female, may validly administer the Sacrament of Baptism or initiation." Have such cases of extreme necessity ever occurred, or can they even be imagined?

VALIDITY AND VALUE OF THE SACRAMENTS.

The relation of the character and intention of the administrator to the validity and efficacy of the Sacraments, has ever been regarded as an interesting and important inquiry. The Apology says: "the Sacraments are efficacious, even if they be administered by wicked ministers, because the ministers officiate in the stead of Christ, and do not represent

their own person." Quenstedt, says; "the Sacraments do not belong to the man who dispenses them, but to God, in whose name they are dispensed, and therefore the gracious efficacy and operation of the Sacrament depend on God (1 Cor. 3:5), and not on the character or quality of the minister. The dispute about the *intention* of the minister is more intricate. Propriety requires that he, who administers the Sacraments, should bring to the altar a good intention of performing what God has commanded and instituted; a mind not wandering, but collected and fixed. It is *absolutely necessary* that the intention of Christ be observed in the *external act*. I say in the *external act*, for the intention of the minister to perform the internal act is not necessary; that is performed by the Church. On the other hand, the Church of Rome teaches that the intention of the minister is necessary to the integrity, verity and efficacy of the Sacrament; that this intention has respect, not only to the external act of administering the Sacrament according to the form of institution, but to the design and effect of the Sacrament itself. Thus the Council of Trent: 'If any one declares, that the intention of doing what the Church does, is not required in the ministers whilst they dispense the Sacraments, let him be anathematized.' "

We may well rejoice, that the more rational, and we believe, more scriptural representations of the reformers on this subject, delivers us from all the uncertainties of the unknown intention of the officiator. For, with all grace locked up in the Sacraments—with their efficacy and validity dependent entirely upon the undeclared will and purpose of the administrator, who can know whether his own baptism was rightly performed, or whether he has ever once really received the saving efficacy of the Lord's Supper?

The salvation of every member of the Church of Rome, from Pope Leo XIII to the last one that has participated in its ordinances is placed upon the uncertain condition of the right intention of its clergy. Could anything more imperil one's safety or more increase the power of the priesthood?

Without any such precarious and profitless power at com-

mand, the administrator, according to Protestantism, has the high and honorable prerogative of *consecrating* the elements, *i. e.* of separating them from a common to a sacred use, which he accomplishes by reciting and pronouncing the words of the institution. Gerhard describes it thus: "The consecration is not (1) a mere recitation of the words of the institution directed only to the *hearers*, nor (2) is the change of symbols, which consecration effects, a mere change of names, a significative analogy, a representation of an absent celestial thing * * * but it is a sacred and efficacious action, by which the Sacramental symbols are truly sanctified, *i. e.* separated from a common and set apart for a Sacramental use. But there is no (*a*) magical superstitious action dependent on the dignity or quality of the person, *i. e.* on the power and character of the minister who renders the Sacraments valid by the force of his intention; nor (*b*) is it to be thought that there is a certain occult subjective power in the sound or number of words, by which the consecration is accomplished; (*c*) nor that by it the external elements are essentially changed and transubstantiated into the *res cœlestis*; but the presence of the *res cœlestis* and its union with the *res terrena*, depend altogether upon the institution, command and will of Christ, and upon the efficacy of the original institution, continuing in the Church even until the present day, which the minister, or rather Christ Himself by the voice of the minister, continually repeats. The minister, therefore, in the consecration, (1) repeats the primitive institution of the Sacrament according to the command of Christ; (2) he testifies that he does this not of his own accord, nor celebrates a human ordinance, but, as the divinely appointed steward of the mysteries, he administers the venerable Sacrament in the name, authority and place of Christ; (3) he invokes the name of the true God, that it may please him to be efficacious in this Sacrament according to His ordinance, institution and promise; (4) he separates the external elements from all other uses to a sacramental use, that they may be organs and means by which celestial benefits may be dispensed."

In order, therefore, that the administrator may rightfully

perform his official work, and his act become a valid Sacrament, he must use the divine ordinance for the purpose for which it was instituted, and in the way in which it was appointed. Over these he has no control, nor do his personal peculiarities exert any influence.

Whether he, subjectively, believes in the divine appointment of the Sacraments or not, whether he understands their meaning or not, whether he has full intention, or no intention, to secure to the recipient the spiritual blessings designed to be conveyed thereby, can in no wise affect the validity or the value of the ordinance, or destroy or diminish its efficiency. The Sacraments are of God, not of man. Their vitality resides in their divine appointment, and not in their human administration. They have been committed to the Church for the spiritual comfort and benefit of God's true children, who cannot be deprived of their priceless advantages by the unfitness, incompetency, or perverseness of unworthy officials.

This does not, however, require in the administration of the Sacraments absolute uniformity of manner. As Hollazius has well remarked: "the Church cannot change anything in the *substantials* of the Sacraments, yet she rejoices in the liberty of making some change in the *circumstantials*." The posture of the recipient *e. g.* is not regulated either by command of Christ, or by canon of the Church. The frequency of administration is not indicated by statute. The method of the distribution of the elements in the Eucharist, or of applying the water in Baptism, is nowhere prescribed.

The moral character of the recipient, however, is all important. His personal condition either of faith or unbelief, of uprightness or sin, controls and modifies the results of the participation either for grace or condemnation.

CONFLICTING TENDENCIES.

In regard to the Sacraments, we find in every age of the Christian Church, two conflicting tendencies, the result of two opposing theories. By some, the disposition exists to overestimate, and by others, to undervalue. The results are alike lamentable and destructive. They are based upon two

grand underlying peculiarities of man's mind. The one may be characterized as material, the other as spiritual, the one is largely matter-of-fact, the other mainly poetical, the one ever looking without itself for help, for a firm resting place, the other self-conscious and self-confident, looks rather to its own capacities and resources, the one readily admits authority and accepts subjection, that it may be freed from responsibility and from uncertainty, the other resists all assumed control and prescribed order, that it may gratify its innate love for liberty, and its earnest longings for independence, the one delights in a luxurious ritual, a spectacular display, an imposing ceremonial, the other disowns and despises mere external display and rejoices in the power to lift the spirit out of the thralldom and dependence upon base matter.

The mission of the Gospel, as delivered a second time by the Reformers, is well adapted to mediate between these, to hold and cherish what is true and right and good in each, and by dropping the excesses and extremes of both, to secure that which is most scriptural and therefore most needed, and best calculated to develop spiritual life and godliness.

It is matter of clear demonstration, and may be easily verified by any who will make honest examination, that the Reformers, and especially those whose views and writings gave form and direction to the development of the Lutheran faith and cultus, and whose opinions we have already largely quoted, that whilst they always accepted with unquestioning faith and child-like simplicity the clear word of God, and always held in highest reverence and esteem the divinely appointed ordinances as co-ordinate means of grace, they never represented these latter as the only and indispensable channels for conveying to men the benefits of Christ's redemption. They had studied too long and too thoroughly those Scriptures, which without, indeed, the form and order of scholastic or scientific theology, yet with the clearness and authority of inspiration, set forth the way of life as including repentance, faith, a pure heart, and a right life. The place and agency and indispensable value of the Sacraments, are recognized, confessed and enjoined. But that the gospel scheme is em-

braced in a mere set of ceremonies, which work irresistibly, by their own inherent power, as drugs and medicines upon the body, they never taught and our Church has never believed. Yet to this does the Romish theory of the Sacraments degrade it. To this does ritualism, of any name, conduct it. The most diligent study of the Bible, and fidelity to its teachings, are as much needed to-day, as at any former day, to rescue the Church from this dangerous tendency and to prevent a return to this spiritual enslavement. Apostolic teaching and apostolic example must be produced, and set over against the speculations of visionary mystics or ambitious churchmen. The genius of Christianity must be discovered and boldly opposed to the decisions of ecclesiastical conclaves. It must be declared with all plainness, that this so-called "*sacramental theory*" cuts the very sinews of true piety and personal godliness. It secures salvation of its own unaided power, and, as is seen in the practical workings of it, there may be a glittering religiousness (that is churchliness) without any moral rectitude. The extent to which this principle may mislead and destroy, can only be rightly appreciated when we read its doings in the sad decline of "the dark ages," and hear its true spirit in the ring of money which fell into Tetzel's treasury, as the price of sins deliberately planned and to be as deliberately perpetrated.

INFANT BAPTISM.

The strict application of the principle that faith is necessary the attainment of the full efficacy of the Sacraments, as Luther says, "without faith Baptism profits nothing," would seem to invalidate the argument for Infant Baptism, which is held and practiced in all our churches. The force of this objection is of sufficient magnitude to demand examination. The opponents of Infant Baptism use it constantly, as it presents a plausible reason for their position.

The question for infant membership, and the scriptural authority to bestow upon the children of believers the rite of Baptism, have been fully and ably discussed in the Lecture

on Article IX., to which we refer. We do not propose to reproduce that argument, as our theme neither demands nor would justify it. The same remark applies with equal pertinence to the intensely interesting and much disputed question of "Baptismal Regeneration," a very full discussion of which may be found in *Evang. Rev.* vol. viii., p. 303—354. We desire only to show that this objection has no real foundation, and that our theory and practice are in perfect harmony.

When Christ instituted the ordinance of Baptism, its grand design and application were unquestionably for adults. It could not be otherwise. The Apostles were the only confessed and recognized members of His kingdom. All others were yet without. The phraseology, the instructions and the requirements of this institution, clearly indicate this purpose. As in Paradise the human race began with adults, and every arrangement contemplated adult life, so in the founding of the Christian Church, its membership began with adults, and all its arrangements primarily contemplated adult spiritual life. But as the first creation included, and when necessity arose, disclosed full provision for infant life, so also in the Christian Church is there found full provision for the spiritual necessities of children, placed there by the unerring wisdom and grace of its founder. Adult membership carries with it the necessity to provide, in some way or other, for the relation of the children of believers. The absence of all command or intimation that the relation established and disclosed in the Old Testament would be abolished, or in any wise vitiated by the New Testament, compels its continuance. Nothing short of the authority of Him who appointed it, can change or annul it. Without further formal command it remained, standing not, we conscientiously and firmly believe, and our Church strongly holds, in opposition, but in positive agreement, with all the requirements of this ordinance. It completes the idea of an initial ordinance, demanding faith of all who in adult life ask for admission, and disclosing its arrangements for securing the blessings of the

covenant to all their household: "*The promise is unto you and to your children.*"

Of necessity, therefore, the primary type and the full idea of Baptism must be sought for as it can only fully be seen, in adult Baptism, for that precedes and includes the right of infant Baptism.

It is thus that it is ordinarily and historically brought before us in the records of the New Testament, and thus that in all subsequent missionary movements it presents itself.*

That everything embraced in the sacramental idea as pertaining to the Baptism of an adult may not apply to the Baptism of an infant, neither demands nor justifies its exclusion from what is common to both. The defence of infant membership is not placed upon this ground. Its lawfulness and obligation rest, we believe, upon the positive representations of the Bible, and the unvarying examples of God's true followers in every age as therein recorded.

The idea of the Sacrament, therefore, which contemplates infant as well as adult membership, must not be so limited in its interpretation and application, as to exclude either of those for whom it is intended. Its requirements being controlled by the circumstances of its subjects, the principle remains inviolate, that, notwithstanding the baptism of infants, faith is the condition of its efficacy.

Dr. Schmid says: "The objection of the opponents, viz., 'the Sacraments are of no advantage without faith, but infants have no faith,' is considered untenable, for faith is taken into the account only in the case of adults, who are already capable of being influenced by the word."

DEFECTIVE ESTIMATE.

It may not be amiss, before closing this article, to deplore the confusion of ideas so largely prevailing in many Christian communities in regard to the value and efficacy of the Sacraments, and the little regard bestowed upon their observance.

*See *The Reformers and The Theology of the Reformation*. Cunningham, 244.

We cannot resist the temptation nor forego the pleasure of presenting the following beautiful extract from the Commentary of Rev. Jean Daillé, minister of the French Reformed Church at Charenton, A. D. 1639. Col. 2 : 12, "The Sacraments of Christ are not vain and hollow pictures in which the benefits of His death and resurrection are nakedly portrayed, as in a piece of art which gives us merely an unprofitable view of what it represents.

They are effectual means, which He accompanies with His virtue and fills with His grace; effectively accomplishing those things in us by His heavenly power, which are set before us in the Sacrament, when we receive it as we ought. He inwardly nourishes, by the virtue of His flesh and blood, the soul of him who duly takes His bread and His cup. He washes and regenerates that man within, who is rightly consecrated by Baptism.

And if the infirmity of infancy prevents the effect from appearing at the instant in children baptized, yet His virtue does not fail to accompany His institution, to preserve itself in them, and to bring forth its fruits upon them in their season, when their nature is capable of the operations of understanding and will."

With many, the plausible but superficial statements that no good can come from a mere external ceremony, and that all true piety is seated in the heart and not in outward forms, suffice to set aside positive enactments and commanded duties. Not only is there either entire ignorance, or more culpable neglect, of the place and value of these divinely appointed ordinances, but there is profane disregard of the mind and will of Christ, expressed under circumstances the most solemn and impressive. The acknowledgment of the gospel histories as of canonical authority, and the belief in the divine appointment of the Church, necessitate the acceptance of these ordinances as the only authenticated means for maintaining and perpetuating its existence. Disregard and neglect involve a grave responsibility, and expose to unmeasured risk and injury. Those placed beyond their reach, or dying without a knowledge of them, will not

be judged with the same exacting severity, "*For unto whomsoever much is given, of him shall be much required.*" Luke 12 : 48. God will deal with extraordinary cases in an extraordinary manner.

But as for those who hear the word, there can be no salvation without faith, so as to those who have access to the Sacraments, there will be no other means afforded for obtaining whatever these are appointed to convey. There can be no question that "*the necessity of precept,*" as it is called by the Theologians, exists in the positive words of their appointment; neither should there be any doubt of "*the necessity of means;*" not an absolute indissoluble necessity, as though God would limit His omnipotence to a single agency, or the bestowment of His Holy Spirit to a single channel,* but that having given an appointed instrumentality, and having neither promised nor revealed any other, we are shut up thereto, for as Jesus said : "*If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead;*" or as the apostle Paul writes : "*Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.*"

We cannot be saved without faith, yet faith in itself does not save us, it is only the subjective condition under which alone the work of Christ becomes efficacious in our behalf. Eternal life is promised to the believing, but the believing will show their faith by their works, by their use of the means of grace and obedience to the words of Christ : "*faith which worketh by love,*" Gal. 5 : 6. Hollazius, on this subject, says : "The Sacraments are necessary by the necessity of the precept and the means. They have no absolute, but an ordinate or conditionate necessity." Quenstedt, says : "Baptism is necessary in infants, not only by the necessity of the precept, but by the necessity of the means, because there is no other means by which they may be regenerated; but in

*Luther says : "God has not bound Himself to the Sacraments, so as not to be able to do otherwise, without the Sacrament. So I hope that the good and gracious God, has something good in view for those who, not by any guilt of their own, are unbaptized."

adults it is necessary by reason of the precept, because in that case it requires faith. Thé Eucharist is necessary to all Christian adults, by the necessity of the precept."

Correct views of the value and efficacy of the Sacraments will ever more and more tend to elevate them in our esteem; will show in clearer light, the wisdom and the grace of their appointment. Under ordinary circumstances, we can as little dispense with them as with the Word. They are from the same gracious Lord, and for the same gracious purpose. A scriptural view of them, and an evangelical use of them cannot but work our salvation.

Chemnitz says: "the Sacraments, which God Himself instituted to be aids to our Salvation, can in no way be considered either useless or superfluous, or be safely neglected and despised. God who is rich in mercy * * * desires to present His grace to us not only in one way, that is by His mere word, but He desires also to help our infirmity by certain aids, namely by Sacraments, instituted and annexed to the promise of the Gospel, *i. e.* by certain signs, rites or ceremonies, obvious to the senses, that by them He might admonish, instruct or make us sure that what we see performed in a visible manner, externally, is effected internally in us by the power of God.

In this way the Sacraments are, in respect to us, signs confirming our faith in the promise of the Gospel; in respect to God, they are organs or instruments, through which God in the word presents, applies, seals, confirms, increases, and preserves the grace of the gospel promise in believers."

Their beneficial effects are by no means to be limited to those only who participate in them. Their influence reaches as far as their observance may be seen or known. As Hollazius says: "The secondary designs of the Sacraments are: (a) That they may be marks of the Church, by which it is distinguished from unbelievers" ("and symbols of confession by which we separate ourselves from other sects." Quen.) (b.) That they may be monuments of the benefits of Christ, Luke 22:18. (c.) That they may be bonds of love, and the nerves of public assemblies, Eph. 4:5; 1 Cor. 10:17. (d.)

That they may be incitements to the exercise of the virtues, (Baptism signifies the burying of the old Adam, Rom. 6 : 4: the Lord's Supper excites us to a grateful remembrance of the death of Christ, 1 Cor. 11: 26.)"

In all the wide range of theological inquiry, there is none more important or more interesting than that of the Sacraments. In the whole course of pastoral administration, there is no duty more impressive or more promising, and in the whole history of Christian experience there is nothing more central, more vital.

Beyond all others, does it become the ministry and membership of our own historical Church, to be true to the spirit and genius of the Reformers in regard to the estimate they placed upon the Sacraments. Therein emphatically should we grasp their spirit and imitate their example. More than in any other particular do we therein find the individuality of our Confession. Thereby especially may we hope to understand our capabilities as a Church, and by rising to proper self-consciousness, and then to a proper self-appreciation, we may attempt to influence others, by wielding the power of a compact organization, armed with the omnipotence of divine truth, in behalf of the unifying of the Church and the conversion of the world.

Shall it not be that in this, we may at last recognize our true mission among the discordant influences and dangerous tendencies by which we are surrounded? Holding fast with Luther's persistency to Luther's protestantism, as crystalized in his guiding and controlling principle of "*Justification by faith*," we shall be able to retain whatever is vital in our Church-life, notwithstanding the violent changes of outward form and of internal organization to which we may be exposed.

The truest and worthiest manifestation of gratitude to God, and loyalty to the Church, is to bestow a believing appreciation upon these priceless means of grace, and ever to make a reverent use of them. Then shall we "*grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory, both now and forever, Amen*," 2 Peter, 3 : 18.

ARTICLE VIII.

LITERARY INTELLIGENCE.

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*Earthly Suffering and Heavenly Glory*, by Rev. H. A. Boardman; *The Intermediate World*, by L. T. Townsend, D. D., Prof. in Boston University, author of "Credo," etc.; *The Valley of the Shadow*, Eight Sermons on the Doctrine of Future Punishment, by Chas. H. Hall, D. D.; *The Theological Trilemma*, the Three-fold Question of Endless Misery, Universal Salvation, or Conditional Immortality (*i. e.* the Survival of the Fittest), considered in the light of Revelation, by Rev. J. H. Pettingel, A. M.; *Human Life and its Conditions*, Sermons preached before the University of Oxford in 1876-78, with three Ordination Sermons, by R. W. Clinch, M. A., D. C. L., Dean of St. Paul's; *The Destiny of the Soul*, a Critical History of the Doctrine of a Future Life, by Wm. R. Alger—tenth Edition, with six new chapters and a Complete Bibliography of the Subject, comprising 4,977 books relating to the Nature, Origin, and destiny of the Soul, etc., by Ezra Abbott, librarian of Harvard College, 8vo., pp. 914; *The Science of Revealed Truth Impregnable*, as shown by the Argumentative Failure of Infidelity and Theoretical Geology, a Course of Lectures to the Rutgers (N. J.) Theological Seminary, by W. R. Gordon, S. T. B., author of "The Supreme Godhead of Christ," etc.; *Studies in the Creative Week*, by G. D. Boardman; *Christ, His Nature and Work*, a Series of Discourses, by Drs. Howard Crosby, Bellows, Chapin, Foss, Anderson, Bevan, Armitage, Robinson, etc.; *Conditional Immortality*, plain Sermons on a Topic of Present Interest, by Wm. R. Huntington, D. D., Rector of All Saints' Church, Worcester.

SCIENTIFIC AND PHILOSOPHICAL.—*Tropical Nature, and Other Essays*, by A. R. Wallace; *Visions, a Study of False Sight (Pseudopia)*, by Ed. H. Clarke, with a Biographical Sketch, by O. W. Holmes; *Studies in Spectrum Analysis* (Inter. Scientific Series), by J. N. Lockyer; *Magnetic Variations in the United States*, being a Compilation of Observations made in America from the Year 1640 to the Present Date, tabulated and arranged for the Use of Surveyors, by J. B. Stone; *Insanity in Ancient and Modern Life*, with Chapters on its Prevention, by D. L. Tuke, London.

HISTORICAL AND BIOGRAPHICAL.—*The Voyage and Adventures of Vasco da Gama*, (Young Folks' Series) illustrated, by Geo. M. Towle;

Memoir of William Francis Bartlett, by Francis Winthrop Palfrey; *Life of Pius IX.*, by J. R. G. Hassard, (Cath. Pub. Soc.); *Memoir of Jean Francois Marmontel*, with an Essay by D. W. Howells; *The War in the East*, an Illustrated History of the Conflict between Russia and Turkey, with a Review of the Eastern Question, by Prof. A. J. Schem, Assistant Superintendent of the Public Schools, New York city.

MISCELLANEOUS.—*A Study of Milton's Paradise Lost*, by J. A. Himes, A. M., Prof. of English Language and Literature in Pennsylvania College; *Studio, Field, and Gallery*, a Manual of Painting for the Student and Amateur, with information for the General Reader, by Horace J. Rollin; *An Attempt to Determine the Chronological Order of Shakespeare's Plays*, (The Harness Essay, 1877), by Rev. H. P. Stokes; *Charlotte Cushman*, Her Letters and Memories of Her Life, by Emma Stebbins; *The Young Pastor and His People*, bits of Practical Advice to Young Clergymen by Distinguished Ministers, edited by B. F. Liepner, A. M., Introduction by Hon. J. T. Headley; *Current Discussions*, a Collection from the Chief English Essays on Questions of the Time, edited by E. L. Burlingame, (vol. II. Questions of Belief); *The Indian Question*, by Elwells S. Otis, Liet.-Col. U. S. A.

GERMAN.

BIBLICAL.—*Commentary on the Gospel of Matthew*, by Prof. Dr. C. F. Keil. 621 pp. The author is best known by his writings on the O. T. He is a Lutheran and vigorously combats the views of negative criticism. He rejects the view that our Gospel of Matthew is based on an original Hebrew Gospel.

Of Meyer's critical exegetical Commentary on the N. T., the sixth edition of the *Commentary on Mark and Luke* has been edited by Dr. B. Weiss. 608 pp. The changes of the editor are numerous, and are so woven into the text that they cannot be distinguished from the work of the author.

Rev. W. Bahnsen is preparing an explanation of the Pastoral Epistles. That on *Second Timothy* has appeared. He tries to prove that these Epistles were written in the first half of the second century by a Pauline writer. The title of the Commentaries is: "The so-called Pastoral Letters explained."

Introduction to the New Testament, by Prof. Dr. M. von Aberle. 311 pp. The author was one of the most eminent Catholic theologians of the age. His lectures on the subject of this volume were edited after his death by Prof. Dr. P. Schanz. In the latter part of his life the author devoted himself specially to the study of the Jewish and Roman history at the beginning of our era, a study which aided him greatly in the preparation of this Introduction.

Theology of the Prophets of the O. T., by Prof. Dr. H. Zschokke. 624 pp. This author is also a Catholic. He is more liberal in his views than most Catholic theologians, and shows a high appreciation of the results of Protestant scholarship.

On the *Laws in the Pentateuch*, Dr. D. Hoffmann has published a small volume, 92 pp.

New Contributions for the Explanation of the Gospels by means of the Talmud and Midrasch, by Dr. A. Wuensche. 566 pp. The book is in the line of the works of Lightfoot, Schættgen and Wetstein, and gathers material from the Jewish sources mentioned, for the purpose of explaining the Gospels.

The Sense of the terms Flesh and Spirit in the Bible, by Dr. H. H. Wendt. 219 pp. The author first investigates the use of these terms in the O. T. But the greater part of the book is devoted to the discussion of the terms as used by Paul.

SYSTEMATIC.—*The Conscience*, by Prof. M. Kähler. Vol. I. 838 pp. In this volume the author discusses the idea of Conscience among the Greeks and Romans, and among the Jews who were under Hellenistic influence; also the use of the word in the N. T. The idea of Conscience in the Christian Church, and the discussion of the Conscience itself, are yet to follow. The author has made a specialty of this subject, and is very thorough.

Evangelical Lutheran Dogmatics of the Seventeenth Century, by Rev. Dr. Schulze. Third vol. 249 pp. This volume completes the work and treats of the Order of Salvation, the Means of Grace, Eschatology, and the Doctrine of the Church. The chief sources of the author are Quenstedt and Hollazius. The work is of a popular character.

Christian Dogmatics according to Protestant Principles, by Dr. A. Schweizer. 2 vols. 437 and 610 pp. Second edition. The changes in this edition are considerable.

APOLOGETICS.—In the department of Apologetics we find the following:

The Investigation of Nature and the Bible in their Relation to Creation. An empirical criticism of the Mosaic account of Creation, by Dr. C. Guettler. 343 pp.

The Biblical Account of Creation and its Relation to the Results of Natural Science, by Prof. Dr. H. Reusch. 197 pp.

The Relation of the Bible and Natural Science, by G. Zart. 118 pp. *History of the Relation Existing Between Theology and Natural Science, with Special Reference to the History of Creation*, by Prof. Dr. O. Zoekler. First Part, treating of this History from the beginning of the Christian Church to the time of Newton and Leibnitz. 779 pp.

HISTORICAL.—*Tertullian's Life and Writings*, by Rev. A. Hauck. 410 pp. A learned work, the result of much research.

Peter D'Ailly, by Dr. P. Tschackert. 435 pp. The period embraced

in this biography, the close of the fourteenth, and beginning of the fifteenth century, is important in connection with the work preparatory to the Reformation. D'Ailly acted a conspicuous part in the ecclesiastical affairs of his day, especially in France. The author devotes special attention to his relation to the reformatory councils of Pisa and Constance.

History of the Vatican Council, by J. Friedrich. Vol. I. 840 pp. This large volume only gives a history of the preparation for the Council. It treats of the preparation for the Council by the formation of an ultramontane party in France, and of a new ultramontane party in Germany and Switzerland; it treats also of the special means used to prepare for the Council, and of the calling of the Council itself. The author is a Catholic. The entire work promises to be very voluminous.

The Gustavus Adolphus Association according to its History, its Constitution and its Works, by Dr. K. Zimmermann. 339 pp. Dr. Z. was the man who did the most for this important Association. His whole heart was in the cause, and this book was written to promote its welfare. The book is posthumous, being edited by the son of the author.

The following relate to the Reformation and the work preparatory thereto:

The Reformation of King Sigismund, by F. Reiser, edited by Dr. W. Boehm. 260 pp.

King Sigismund and the Imperial Wars against the Hussites, by Dr. F. Bezold. Third part, including the years 1428—1431. 176 pp.

The Zürich Anabaptists during the Reformation, by Rev. E. Egle. 104 pp.

Memmingen During the Reformation, by F. Dobel. 251 pp.

Wittenberg under the Elector Frederick The Wise, by K. Schmidt. 62 pp.

Melanchthon, by H. W. J. Thiersch. An address. 36 pp.

J. H. W. S.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

Whilst the past three months have not been very prolific in new publications, we have the pleasure of noticing an unusual number of works from Lutheran authors. It seems as if the pens of Lutherans had been specially active, and they have furnished valuable additions to our reading matter.

JAMES YOUNG, BALTIMORE, MD.

Fifty Years in the Lutheran Ministry. By John G. Morris. pp. 630. 1878.

This volume, which had been promised by the distinguished author, was anxiously waited for, and will now be hailed with peculiar satisfaction by many readers in the Lutheran Church, and doubtless by many of other Churches. The fathers of our Lutheran Church have gradually disappeared, and the links which unite the present with former generations are rapidly being severed. But little has been done to preserve, in print, the memories and deeds of those who, during the last half of a century, have passed away from the Church on earth. The author of this volume has peculiar qualifications for such a work. Having completed a full half century in the Lutheran ministry, having known personally most of the leading men in the Church, taking a prominent part himself in nearly all the important work of the Church, gifted with the use of a ready pen, he was the very man to gather up and preserve, in this permanent form, the rich materials which had been accumulating. No more important or welcome service could have been rendered to the Lutheran Church in this country.

The volume is quite an imposing one, containing six hundred and thirty pages; and yet the author expresses his 'deep regret' at being 'compelled to omit many good things which were properly comprehended within the scope of this book.' Surely the Lutheran Church in this country cannot be barren of materials for a history, when all this is the result of the gleanings of only fifty years. The volume does not profess to be a complete history of our Church in the United States even during this period, but only of what comes within the range of the author's personal observation and knowledge. There is a quite brief HISTORICAL INTRODUCTION, giving a hasty view of the Church from its earliest foundation in this land.

We cannot give a minute account of the varied contents of this volume, but must be satisfied with a somewhat general statement. About two hundred pages, at the beginning, are devoted to sketches and reminiscences of Lutheran ministers. In this part the author has drawn largely upon the labors of Prof. Støer and Dr. Sprague, as furnished in the *Evangelical Review* and the *Annals of the American Pulpit*. These sketches will be read with great interest, and will be valuable for reference in years to come. Then follow a History of the GENERAL SYNOD, occupying forty-two pages, and also a short History of the GENERAL COUNCIL, prepared by Rev. Dr. Spaeth. OUR CHURCH LITERATURE IN THE UNITED STATES, with a List of Books on Lutheran Church History in America comes next. MARTIN STEPHAN AND THE STEPHANITES then find a place, and then the DEFINITE PLATFORM. The next heading—MODE OF WORSHIP—CULT—

LITURGY, &c.—covers quite a miscellaneous collection of matters and things in the Church. It extends over sixty pages, and contains so great a variety that no attempt will be made to enumerate or specify, except to say that it ranges from the use of Liturgies, etc., to that of gas and wafers. Then follow, Rödelsheimer's and Streits Legacies; Semi-centennial Jubilee in 1868; (1867?) Lectureships and Prizes; Celebration of Reformation Day; Lutheran Ministers elected or served as Professors; Doctors of Divinity and LL. D. in the Lutheran Church; Members of Foreign Learned Societies; Lutheran Authorship; The Colloquium and the Diet; History of Foreign Missions; Ignorance Concerning our Church; The Maryland Synod Question; English Lutheran Hymn Books; Sunday School Books; Brief Sketches of Lutheran Colleges; Origin and History of Theological Education; Lutheran Almanacs; Theological Seminaries; Anecdotes and Queer Doings of Lutheran Ministers. This last head occupies over eighty pages. We have not presented a very complete view even of leading topics, but enough has been said to show that the volume embraces a wide variety of subjects and must contain a large amount of valuable and interesting information. It is interspersed with humorous remarks, characteristic of the author, and calculated to relieve the tediousness in reading so bulky a work. Dr. Morris deserves well of the Church for this service, and we trust that he will be rewarded by a large sale of the volume, as well as a hearty appreciation of the work done.

We are slow to find any fault, where there is so much room for commendation and where the good accomplished should be chiefly considered. But as honest critics and reviewers we cannot refrain from calling attention, that they may be remedied in future editions, to some very serious defects in this volume. The work as a whole impresses us as having been prepared without the care which might reasonably have been expected—and hence without the systematic arrangement and accuracy which are so important in such a work. It is a rather loose collection of material without much order, or great accuracy. The authors seems to have drawn from his rich and varied collection of materials, without much regard to order or arrangement. We are the more surprised at this, from the established reputation of the author for accurate scholarship, and his well-known severity on some of his weaker brethren who offend in this particular. We can only account for this defect on the ground, that we think the work was prepared under a feeling that authorship is not appreciated in our Church, and that labor and care meet with no suitable reward. Frequent intimations of this were given in the Church papers. It is to be regretted that any such feeling, or any other cause, should have hindered the utmost care in the preparation of a work, which should find a place in every Lutheran family.

We must point out a few things to justify this general criticism. First of all, the volume has no TABLE OF CONTENTS, and we are left to grope our way by the aid of an INDEX, where we usually expect to find such a Table. The INDEX is no guide to the order of subjects treated. Then we begin with "CHAPTER I." but we have looked in vain for any SECOND or THIRD, or any other Chapter. This Chapter I., has a SECOND and THIRD SECTION, without any FIRST. Some of the men in the "YOUNGER class, section II., were older, having been born and having died before some of the older men in the first class. We know that some men are younger at seventy than others at forty. We could name men of thirty-five who look and act as if older than the author of this volume, who gives the ministerial experience of fifty years. Perhaps the classification was made on this principle—else we are at a loss for such cases as Rev. William Beates, born June 14, 1777, died August 17, 1857, being put in an older class than Dr. Hazelius, born 1777, died 1853, or Augustus Wackerhagin, born 1774, and died 1865. In the list of "DOCTORS OF DIVINITY AND LL. D. IN THE LUTHERAN CHURCH," we have noticed a very large number of slips and errors in the names of individuals and institutions. Some of these names are so well known, that we imagine the proof could never have been read, or the blunders would have been easily detected; and in regard to all of the men and the institutions, correct information could have been readily obtained. For our humble self, we are very willing not to be counted in—for we do not respond to the call of either J. G. or A. J. Brown—but we are sorry for some others, whose names will hardly be recognized, and for some institutions which have been deprived of honored sons, while others have had them thrust upon them.

There are slips in such well known and public matters at the semi-centennial Jubilee, put in 1868, instead of 1867, which indeed was extended into 1868; and of the late civil war, where Dr. Stork is represented as leaving South Carolina in 1861, and the writer "in 1862, owing to the breaking out of the rebel war." "The rebel war" began in 1861, and we seceded early in that year.

We have hesitated to point out such inaccuracies, but we think the author will appreciate our good intentions, and will be glad to make corrections in future editions. We have a little experience in the difficulties of names and date, and in proof reading, and have often been chagrined at blunders which escaped our attention; and we extend to the author our cordial sympathy in this common frailty of writing and publishing. We hope these criticisms will not lead any to overlook the real merits of the work. It contains a large amount of matter accessible to very few readers, and will afford instruction and pleasure to those who are fortunate enough to possess it. The intimation given by the author, of another volume, will doubtless awaken a very gen-

eral desire, that he may continue his labors in this field, as well as the hope that the reception of the present volume may be such as to encourage him to do so.

J. FREDERICK SMITH, PHILADELPHIA.

First Free Lutheran Diet in America. Philadelphia, December 27-28, 1877. The Essays, Debates and Proceedings. pp. 346. 1878.

The title of this volume indicates its origin and general character. It grew out of the Diet held in St. Matthew's Church, Philadelphia, at the close of the past year, and gives a very satisfactory exhibit of that experiment of holding such meetings. The volume is one of special interest to Lutherans, but cannot fail to command the attention of other denominations, and will have a permanent value. It contains in full, and in some instances more than full, the papers read at the Diet, with the brief discussions which followed the reading of each paper. There is also a report of the Proceedings, including the call for holding the Diet, the names of ministers and laymen who attended, with the opening address by Dr. Morris. For its completeness, the volume owes much to Dr. H. E. Jacobs, who superintended its publication, and prepared a full table of contents and indexes. These additions by the Editor greatly enhance the value of the volume, making consultation and reference easy and pleasant, and a simple examination of them will show how varied and rich are the materials furnished.

We are tempted to a somewhat extended criticism of this inviting volume, but are restrained by the consideration that our own name appears as one of those who took part in the Diet, and it might not be wise or safe to venture on such a criticism. It will not be deemed egotistic to say that the papers here presented treat of subjects of interest, and that the discussions in these papers are marked by care and scholarly ability. The subjects discussed are: "The Augsburg Confession and the Thirty-Nine Articles of the Anglican Church, by Rev. J. G. Morris, D. D., LL. D.; The Relations of the Lutheran Church to the Denominations around us, by Rev. C. P. Krauth, D. D., LL. D.; The Four General Bodies of the Lutheran Church in the United States: Wherein they agree, and wherein they might harmoniously co-operate, by Rev. J. A. Brown, D. D.; The History and Progress of the Lutheran Church in the United States, by Rev. H. E. Jacobs, D. D.; Education in the Lutheran Church in the United States, by Rev. M. Valentine, D. D.; The interests of the Lutheran Church in America as affected by Diversities of Language, by D. Luther, M. D.; Misunderstandings and Misrepresentations of the Lutheran Church, by Rev. J. A. Seiss, D. D.; The Characteristics of the Augsburg Confession, by Rev. F. W. Conrad, D. D.; True and False Spirituality in the Lutheran Church, by Rev. E. Greenwald, D. D.; Liturgical Forms in Worship, by Rev.

C. A. Stork, D. D.; Theses on the Lutheranism of the Fathers of the Church in this Country, by Rev. W. J. Mann, D. D.; The Divine and Human Factors in the Call to the Ministerial Office, according to the Older Lutheran Authorities, by Rev. G. Diehl, D. D.; The Educational and Sacramental Ideas of the Lutheran Church, in relation to Practical Piety, by Rev. A. C. Wedekind, D. D.

Were it not invidious we would mention some of the papers as furnishing material of special and permanent value, but we must be satisfied with a general commendation of the volume. No doubt much difference of opinion will exist as to the merits of the discussion on controverted points, and this must be left to each one's individual judgment. The Diet was a success, accomplished some good, and this volume deserves and will hold a place in the literature of the Lutheran Church. It should have a wide circulation. The publisher has given the volume a neat appearance, as well as a substantial character. To all concerned the work is highly creditable.

J. B. LIPPINCOTT & CO., PHILA.

A Study of Milton's Paradise Lost. By John A. Himes, Graeff Professor of the English Language and Literature in Pennsylvania College. pp. 287. 1878.

This is a book for select readers and not for the multitude. It has evidently been prepared with much care, and is the product of prolonged critical study; and it will doubtless find "fit audience though few." There is a strange contrast between the acknowledged merit of Milton's *Paradise Lost* and the unstinted praise which has been bestowed upon it, and the popular appreciation and actual amount of reading it receives. We remember to have heard, some years ago, a professional gentleman, of considerable literary reputation, ask the question, "who reads Milton's *Paradise Lost* any more?" It may not have been very creditable to his taste or judgment, but it indicates the general lack of interest felt in this great English Classic. It may be studied in College as the *Iliad* and *Aeneid* are, and read by a somewhat wider circle as a matter of duty or pleasure, but it is not a poem to attract superficial or careless readers. Hence, we do not think that Professor Himes has accomplished a task that will be appreciated by the multitude of readers. This book will hardly be popular, or in great demand in ordinary reading circles.

Yet, we believe he has given to the literary world a volume of real value, and one that will be duly appreciated by thoughtful readers, if not by the multitude. THE PARADISE LOST has been deemed worthy of study and criticism by some of the first English critics, from Addison to the present day. This volume is deserving of a place among the most careful criticisms of this immortal epic. The writer shows great familiarity with his subject, extensive acquaintance with the

sources whence Milton drew much of his imagery, and has illustrated his criticisms by numerous apt quotations from other great poets, ancient and modern. The style is severely chaste, and, for pleasant reading, would not have suffered if not so measured or precise. There is a lack of free and easy utterance, or of dashing criticisms. Perhaps the author experienced a little awe of his audience, or was restrained from fear of offending the over fastidious.

The plan of the volume is very simple; a chapter is devoted to each book of the *PARADISE LOST*, with two additional chapters ON *PECULIARITIES IN THE STYLE AND PLAN*, and ON *THE VERSE*. These last two chapters contain very interesting statements and criticisms on the subjects indicated. The lack of a full and complete Index is a serious defect in the volume, and the chief defect we have noticed. Otherwise, it is a volume that admiring students of Milton will welcome.

We do not propose to enter upon any criticism in detail, or to pronounce judgment on the points on which our author differs from distinguished critics who have preceded him. His positions seem to be well sustained. For some years past we have read the *PARADISE LOST* less than formerly, and are not quite so ready to criticise as then. An old English copy, with Addison's critique, handed down from our grandfather, and abundantly penciled and marked, has been purloined by some unfeeling fellow, and we have not readily taken to any other copy. If this reference shall cause the the restoration of the lost volume, we promise to ask the guilty party no questions, but to return our sincere thanks.

This volume comes out just at a time, when the most elaborate work on the Life and Times of Milton is issuing from the English press. Volume *FOURTH* and *FIFTH* of Masson's *Life of Milton*, have recently appeared in England. The man and his great poem are both receiving the attention of students of English History and Literature. Prof. Himes very appropriately dedicates this volume to JOHN E. GRAEFF, Esq., of Philadelphia, to whose liberality Pennsylvania College is indebted for the establishment of a Chair of English Studies. This early fruit of this endowment will do credit to both the founder and occupant of this Chair. The publishers have presented the work in a very neat and attractive form. Everything about the volume is marked by neatness and finish.

The Last Times; or, Thoughts on Momentous Themes. By Joseph A. Seiss, D. D., Pastor of the Church of the Holy Communion, Philadelphia, and author of "Miracle in Stone;" or the Great Pyramid of Egypt. pp. 488. 1878.

This, as we learn from the preface, is the *SEVENTH EDITION* of this

work. In this age of book making, when only a few of the many books ever reach a second edition, Dr. Seiss may congratulate himself on having achieved a decided success for his volume. It is often referred to and quoted as an authority on the subject of which it treats. The author is well known as an eloquent preacher and very earnest defender of what are called millenarian views. He has devoted special attention to the study of prophecy, and has given his views in other publications, as well as in "*THE LAST TIMES*." He may justly claim a prominent place among those who advocate the peculiar views of this school. The volume may be commended to those who desire an earnest discussion on this general subject, or who are anxious to know what can be said in support of such a theory of the kingdom of Christ.

Whilst commending the volume as an earnest and sometimes eloquent presentation of the views maintained by the author, on his favorite theme, we are bound to say that we deem it of little value as an interpretation of prophecy, or as shedding any light upon the future of the Church. Indeed we are surprised at the transparent blunders, which the author has allowed to go without correction in this edition of his work—blunders which time has made so manifest that it is enough to mention them. Thus we are informed, on what is alleged to be the authority of "*THE GREAT MASS OF THE MOST ACCREDITED INTERPRETERS*," that "we are carried down to the year 1866 or 1867, as the time when Christ shall come and the judgment set." In the edition bearing date, 1863, and which is allowed to stand in this edition in italics, we read that we are "within some seven years of the coming of Christ and the beginning of all those solemn wonders." These are only specimens of erroneous conjectures put forth sometimes with as much positiveness as though they were clearly revealed truth. The author acknowledges that his "wider and more matured studies in this department of the Divine Word," has led him to modify somewhat his views as to the interpretation of certain points of Scripture. We think it would have been well, whilst engaged in the task of revision, if he had changed a good many statements, which can serve no purpose except to mislead those who have no means of forming a more correct judgment. We question very much the principle of the statement, when the author, as if to shield himself from the responsibility attached to such utterances, says: "Nor is he any more responsible for what he has written, than are those who dissent, for their adverse opinions." There is such a thing as divine truth, and when one puts forth human errors in its stead, it is strange indeed if there is no more responsibility for teaching the error, than in refusing to receive it. The task would be a tedious one, to go through this volume and point out what we believe to be false interpretations or erroneous applications of Scripture, as well as unauthorized state-

ments of alleged facts. It seems to be one of the peculiarities of this school of interpreters, to be very positive where other men are more cautious. Our commendation of the volume for its earnest spirit and forcible presentation of important truths, must be coupled with a disclaimer of any endorsement of the peculiar millenarian views running through it, and which we believe to be unscriptural and unfriendly to the growth of genuine piety and true Christian zeal.

AMERICAN TRACT SOCIETY, PHILA.

Life and Death Eternal. A Refutation of the Theory of Annihilation. By Samuel C. Bartlett, D. D., President of Dartmouth College. pp. 390.

This is a re-issue of a work that has been before the public for about a dozen years, and which has endured the test of time to secure a permanent place among publications of its kind. It was originally prepared to meet the spreading heresy of annihilation, and at the solicitation of many friends of the author. He was at the time professor in the Theological Seminary, at Chicago, and enjoyed a reputation for learning and ability, as a careful scholar and thinker, which has been further acknowledged by his election to the Presidency of Dartmouth College, a position which he at present occupies. The work when first issued was favorably received, and its publication by the American Tract Society is evidence that it has the endorsement of leading evangelical denominations. It consists of two parts, each divided into a number of separate Chapters. Part I. embraces: REFUTATION OF THE ARGUMENTS ADVANCED IN SUPPORT OF THE ANNIHILATION OF THE WICKED: Part II. POSITIVE DISPROOF OF THE DOCTRINE OF ANNIHILATION. To these there is added an Appendix, including nine special subjects of interest in this discussion. The work is characterized by moderation of tone, calmness and fairness of discussion, and by logical consistency and conclusiveness. The author shows himself at home in Scripture criticism, and in grappling with this distinctive error. Its calm and deliberate style contrasts with the excited and impassioned manner of most writers on the other side. It has the merit of coolness in discussing a question of deepest personal interest.

The opponents of the Bible doctrine of future punishment are continually changing their positions, and the recent discussions on the general subject of future destiny gives this volume a fresh interest. The present phase of error is not that especially discussed in this volume, and yet the arguments here advanced will serve a more general purpose. Terrible as the doctrine of eternal punishment is, it is best to know the truth. We commend this volume of President Bartlett to all who desire to read a calm and scholarly discussion on this momentous subject.

All For Christ, a Sketch of the Life and Labor of the Rev. Charles H. Payson. Edited by his Brother. pp. 276.

This is a sweet, charming volume, and such a one as only a high style of Christianity can furnish. We look in vain for anything like it under any other system of religion. It is worth more than any volume of evidences to prove that Christianity must be divine.

The subject of this memoir belonged to a family whose name is fragrant in the Churches of this country. Rev. Charles Henry Payson, was born in Leominster, Mass., September 28, 1831, and died in New York, January 25, 1877. His father and grandfather were honored ministers in New England, and his uncle, Dr. Edward Payson is one of the best known names in our American Churches. Charles Henry was a noble son of a noble stock. He graduated at Amherst College, studied theology in Union Seminary, and after some time spent in study in Europe, devoted himself to the self-denying work of a city missionary in New York. Here his great life-work was accomplished. For seventeen years he labored on, chiefly among the lowly and the poor, seeking to lift them up and to impart to them all the blessings of the Gospel. With talents and attainments fitting him for a different sphere of labor, he showed his conscientious adherence to conviction of duty by remaining in a comparatively humble and trying field of labor. But he did a good work, and has left a name that will not die. Although he was a scholar, and loved to gratify his taste by travel and books, visiting the Universities of Europe, and traveling in the East, yet it is as a city missionary that he will be best known. His life and labors in this field help to throw light upon the most perplexing questions of city evangelization. Rev. Dr. Howard Crosby, says: "The Rev. Charles H. Payson was one of the most devoted laborers in this mission field that our city ever saw. With sound judgment, indefatigable industry, quenchless zeal, administrative ability, sympathetic soul and fine pulpit talents, he for seventeen years presided over the Third Avenue Mission of the Madison Square Presbyterian Church, receiving the hearty and liberal aid of that efficient Church. Under his ministry the mission became, in everything but self-support, a strong and useful Church, sending forth its blessed influence in every direction in that important part of the city. He so taught the people to give, that they were able to raise from \$4000 to \$5000 a year among themselves."

His early death brought sorrow to many hearts, and when he was buried, the tears and lamentations of his congregation, mingled with that of his brethren in the ministry, showed "how they loved him." This volume deserves a wide circulation—and especially as illustrating two lessons, the beauty of true Christian character, and the mission of the Church to the poor.

The Old Bible, and the New Science. An Essay and Four Lectures delivered before the New York Baptist Ministers' Conference. By J. B. Thomas, D. D., Pastor First Baptist Church in Pierrepont Street, Brooklyn. Second Edition. pp. 224.

This volume has already reached a second edition, which is proof of popular appreciation. It deals with questions which have been largely engaging the attention of thoughtful minds of late years—questions fundamental to religion and philosophy. The author shows the weakness of the NEW SCIENCE as a substitute for the revelation contained in the OLD BIBLE. It is one of the very many discussions called forth by the pretensions of a class of modern scientists, and will aid in satisfying readers that the Bible and true religion have little to fear from candid and thorough investigation. It is quite unfair to charge true science with many of the vagaries put forth in her name; and it is well to draw a distinction between the true and the false. True science and the Bible must harmonize. We commend this volume to all who desire to read a defence of divine truth against the assaults of science falsely so called.

Plain Progressive Talks upon the Way of Salvation. By Rev. David R. Breed. pp. 56.

These TALKS are on the topics: Who may be Saved; How to Seek Salvation; How Salvation may be Apprehended; Salvation Assured; The Evidences of Salvation; Full Salvation; How Salvation may be Lost.

LEE & SHEPARD, BOSTON.

For sale by J. B. Lippincott & Co., Phila.

The Intermediate World. By T. L. Townsend, D. D., Professor in Boston University, author of "Credo," etc. pp. 250. 1878.

Dr. Townsend has won for himself an honorable place among living authors. He writes with great clearness and force, under the direction of fine scholarship and wide knowledge. This volume has been published in view of the present awakened interest in questions of the future life. It is thus a book for the times, though the subject is not new.

The range of discussion is indicated in the topics of the different chapters: "The Place; A World of Consciousness; A Dual World; A World of Fixedness; Not a World of Judicial Rewards nor Punishments; The Transit. These chapters are followed by forty pages of valuable Notes. The subject is viewed from the standpoint of evangelical Christianity, and the Scripture evidence is given that 'the Intermediate State' cannot be looked upon as a continued probation for neglecters of salvation in this life. Though the book bears evidence of the rapid writing in which the author has produced it, it is

a worthy and valuable contribution to the present discussions, marked by freshness and vigor, and presenting the important subject under its latest phases. It is a book for the people.

The Fall of Damascus. An Historical Novel. By Charles Wells Russell. pp. 287. 1878.

The capture of Damascus by the Arabians, during the reign of the Roman Emperor Heraclius, forms the historical point with which the persons and incidents of this story are connected. The characters introduced are Greek, Roman, Syrian and Saracen, and are drawn with great distinctness and vigor. The scenes, varied, strange, often weird with elements of the supernatural, are colored in much of the rich luxuriance of the Oriental imagination. The development of the plot, managed with skill, takes strong hold of the reader's interest to the end. We feel, however, that the influence of the book on young readers must be unhealthy and injurious, stimulating them to impure imagination by the scenes of brilliant vice through which some of the sensuous pictures take them. That punishment is made to overtake sin in the end, is not enough to cleanse off the evil thus thrown into young hearts.

Bluffton: A Story of To-day. By M. J. Savage.

This volume, by the author of "Christianity the Science of Manhood," has been prepared in the interest of Unitarianism and free religionism. It presents a story of a young clergyman, educated in orthodox schools, settling in a western town, passing through the doubts and struggles of a disturbed faith, and at last emerging into the liberty of light in which orthodox Christianity is given up. The author has written with ability and made a volume with enough of life, love and adventure to excite the constant interest of the reader. But a book of this kind, however it may serve as a means of propaganda for skeptical views, amounts to nothing as evidence against the orthodox faith of the Church. In fiction, a writer can mould his characters to suit his purpose: and there is something essentially unfair and dishonest when he pictures every orthodox believer introduced as hard, stupid, mean, hypocritical, rotten at heart, a scamp or villain, and every skeptic or doubter as somebody noble, ingenuous, trustworthy, the very pink of moral goodness. Such misrepresentation is not a good fruit of the author's faith.

The Voyages and Adventures of Vasco Da Gama. By George M. Towle. Illustrated. pp. 294. 1878.

The volume is the first of the "Young Folks' Series," in which the author means to present the "Heroes of History" in as interesting a way as possible, "the true and exciting stories of some famous voy-

agers and discoverers whose names are not unfamiliar to young people, but whose deeds and adventures are less known." The object is to relate truthfully some of the wonderful things that have happened in the world, "the great discoveries made by dint of dauntless courage, unfaltering perseverance, contempt of obstacles, and sturdy conquest of perils by land and sea, the search for fabled treasures and hazardous travels among strange and interesting people."

The author has done his work well in this first volume, giving to the young a book that will attract and hold their interest and enlarge their historical and geographical information.

Rothmel. By the Author of "That Husband of Mine."

"Rothmel" is a novel of a somewhat sensational kind. The interest kindled by the story grows out of the mysteries and complications, which resulted from a clandestine marriage of a romantically inclined young lady. It will probably prove popular among novel readers who crave high-wrought representations and strange developments. The writer, who has attained an extensive popularity, by "That Husband of Mine," possesses strength and skill. But the pictures are intensified into an unnaturalness that, frequently repeated, becomes disagreeable. One wearies of perpetually recurring delineations of fingers made "cold," "lips colorless white," and all manner of passionate manifestations on every little occasion. The moral aim of the book is evidently to impress the lesson that wrong doing brings on its sad and often torturing retributions; but we believe that the morbid sentiment that is fostered by the unwise and sometimes guilty love adventures of such novels is not likely to guard the virtue of readers.

A Year Worth Living: A Story of a Place and of a People one cannot afford not to know. By William M. Baker, author of "Inside," "The New Timothy," "Mose Evans," "Carter Quartermen," etc. pp. 328. 1878.

Mr. Baker has become a favorite story-writer. This volume will not detract from his reputation. It is written in a very pleasant, pure, natural style. It takes us through the scenery and society of the sunny South. The characters are well drawn and full of life. In the hero of the story, the author portrays the incidents in the life of a young minister, who had been called from the Seminary to take charge of the leading church in a southern city. It records his trials and pleasures, in the various experiences that stir through his history. The attention of the reader is stimulated at every step, and held strongly to the last. Some of the pictures have great humor in them. The moral tone and teaching are good, and the book is worthy of the popularity which it will doubtless attain.

HARPER & BROTHERS, NEW YORK.

History of the English People. By John Richard Green, M. A. Vol. II. The Monarchy, 1461—1540; The Reformation, 1540—1603. pp. 500. 1878.

The simple announcement of this SECOND VOLUME might suffice for a work, that has become so well known as GREEN'S HISTORY OF THE ENGLISH PEOPLE; but it deserves something more than a simple announcement. This volume covers a period of profoundest interest in the history of the Church, as well as of civil government, and which will be studied through all time. Commencing with the dawn of the Reformation, it carries us forward, through a century and a half, to the full establishment of Protestantism in England. It requires but a hasty glance at these two volumes to show how the story grows in interest and importance as it proceeds. The first volume covers a period of a thousand years, from the dawn of English History to the middle of the fifteenth century; this one only a hundred and fifty years, and even then the narrative seems to flow more rapidly than at the beginning.

These were indeed stirring times in the history of the Church and the world. Great principles were striving for the mastery. The battles of civil and religious liberty were being fought. Characters, which will be famous through all ages to come, appear upon the stage and perform their part. Henry the Eighth, Wolsey, Cromwell, Mary Stuart, and Queen Elizabeth, are among the most prominent of these, and are exhibited in a most life-like manner. It is no dull or dry narrative of facts that we are invited to examine, but a living panorama moving before us. We can see the figures and hear them speak.

Readers of different tastes will here find material to gratify them. Religion, with its noble army of heroes and martyrs, freedom, with its struggles and victories, literature, with its grandest treasures, greet the reader of this volume. Many of the pictures are drawn with dramatic skill and power. The death-scene of Queen Elizabeth, with which this volume closes, is one that will hardly be forgotten by any reader. Elizabeth's character has been portrayed in a preceding part of the volume, but now comes the close:

"But if ministers and courtiers were counting on her death, Elizabeth had no mind to die. She had enjoyed life as the men of her day enjoyed it, and now that they were gone she clung to it with a fierce tenacity. She hunted, she coquetted and scolded and frolicked at sixty-seven as she had done at thirty. 'The Queen,' wrote a courtier a few months before her death, 'was never so gallant these many years nor so set upon jollity.' She persisted, in spite of opposition, in her gorgeous progresses from country-house to country-house. She clung to business as of old, and rated in her usual fashion 'one who minded not to giving up some matter of account.' But death crept on. Her

face became haggard, and her frame shrank almost to a skeleton. At last her taste for finery disappeared, and she refused to change her dresses for a week together. A strange melancholy settled down on her. 'She held in her hand,' says one who saw her in her last days, 'a golden cup, which she often put to her lips: but in truth her heart seemed too full to need more filling.' Gradually her mind gave way. She lost her memory, the violence of her temper became unbearable, her very courage seemed to forsake her. She called for a sword to lie constantly beside her and thrust it from time to time through the arras, as if she heard murderers stirring there. Food and rest became alike distasteful. She sate day and night propped up with pillows on a stool, her finger on her lip, her eyes fixed on the floor, without a word. If she once broke the silence, it was with a flash of her old queenliness. When Robert Cecil declared that she 'must' go to bed the word roused her like a trumpet. 'Must!' she exclaimed; 'is *MUST* a word to be addressed to princes? Little man, little man! thy father, if he had been alive, durst not have used that word.' Then, as her anger spent itself, she sank into her old dejection. 'Thou art so presumptuous,' she said, 'because thou knowest I shall die.' She rallied once more when the ministers beside her bed named Lord Beauchamp, the heir to the Suffolk claim, as a possible successor. 'I will have no rogue's son,' she cried hoarsely, 'in my seat.' But she gave no sign, save a motion of the head, at the mention of the King of Scots. She was in fact fast becoming insensible; and early the next morning, on the twenty-fourth of March, 1603, the life of Elizabeth, a life so great, so strange and lonely in its greatness, ebbed quietly away.

The Elements of Rhetoric. By James De Mille, M. A. pp. 564. 1878.

The Principles of Rhetoric and their Application. By Adam S. Hill, Boylston Professor of Rhetoric and Oratory in Harvard College. With an Appendix, comprising General Rules for Punctuation. pp. 302. 1878.

These two volumes, although differing widely as to their scope and design, may be conveniently noticed together. They treat of the same general subject, and must to some extent traverse the same field, yet in such a way as to be entirely dissimilar in the manner of treatment and in the materials presented. To begin with, the one of them contains twice as much matter as the other, and includes a much wider range of discussion. Professor Hill's volume is more elementary, and presents the general laws of Rhetoric. It deals with the principles of the art. Mr. De Mille's enters more largely into the department of criticism, and furnishes a very wide range of illustrations of the various kinds of composition. Some account of each volume will give a better idea of their contents, and we take first that of

Professor Hill. He claims that Rhetoric is not a science, but an ART, and defines it as "the art of efficient communication by language." The work is divided into two parts. Part I. discusses and illustrates the general principles which apply to written or spoken discourses of every kind. Part II. deals with those principles which apply, exclusively or especially, to Narrative or to Argumentative Composition. In Part I. we have some fifty pages of interesting and valuable matter on Grammatical Purity, and double that amount on the Choice and Use of Words. With nothing very original or new, this part of the volume is judicious and furnishes valuable aid towards the attainment of purity and propriety in the use of language. It may be commended to the careful attention of all who desire to use our language for its legitimate ends. The second Part, devoted to the different kinds of composition, handles Movement and Method in narration, and the different kinds of argumentation. The Appendix contains rules for punctuation, and the use of capital letters. The volume is well adapted to be used as a text-book or for private study, and if carefully studied, and its rules followed, would greatly aid many who need improvement in writing good English. Professor Hill's volume is not at all ambitious in its pretensions, but aims to be, and may be made, eminently useful.

The work of Mr. De Mille is more pretentious. It is divided into six parts, three of which are devoted to STYLE: Part I. Perspicuity in style; Part II. Persuasiveness in style; and Part III. Harmony in style; whilst Part IV. treats of Method; Part V. of the Emotions; and Part VI. of The General Departments of Literature. We know of no volume of its size, on this subject, that is so abundant in examples and illustrations. This is, indeed, stated in the Preface as "a leading feature of the book," and it will be found strictly true. Some idea of the fulness and variety of this volume may be gained from the Index, which fills twenty pages of fine print, and is very complete. It is a valuable addition to our works on Rhetoric. Both of these can be safely commended, each having peculiar excellences of its kind.

Life after Death; or Post Mortem Accountability. By Joseph A. Seiss, D. D., Phila. G. W. Frederick. pp. 39. 1878.

This Sermon is marked by the vigorous style and earnest manner of the author. It deals with an old, yet at present, exciting theme, and is worthy of a wide circulation and reading.

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Fifty Years in the Lutheran Ministry—First Free Lutheran Diet in America—A Study of Milton's *Paradise Lost*—The Last Times, or Thoughts on Momentous Themes—Life and Death Eternal—All for Christ—The Old Bible, and the New Science—Plain Progressive Talks upon the Way of Salvation—The Intermediate World—The Fall of Damascus—Bluffton—The Voyages and Adventures of Vasco Da Gama—Rothmel—A Year Worth Living—History of the English People—The Elements of Rhetoric—The Principles of Rhetoric and their Application—Life After Death.

 PERIODICALS.

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